

TARAGON,
OR,
Divine Goodness
Explicated and Vindicated
FROM THE
EXCEPTIONS
OF THE
THEIST:

Wherein also the Consent of the Great
Philosophers, with the Holy, and Ex-
cellent Penmen, in many of the most im-
portant points of *Christian Doctrine* is
demonstrated.

By Richard Burthogge, Dr. in Physic.

Πνευματικὸν ἐστὶν ὁ Χριστός.

Ὁ Θεὸς ἐστὶν ὁ ἀληθὴς Θεός, ὁ ἀληθὴς Θεὸς ὁ ἀληθὴς Θεός.
Ὁ Θεὸς ἐστὶν ὁ ἀληθὴς Θεός, ὁ ἀληθὴς Θεός ὁ ἀληθὴς Θεός. Hermes

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THE
MORRIS

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TO THE
Most Honoured
ANDREW TREVIL, Esq;

SIR,

OF all the Attributes are
owned by the Deity, This
whereon I have engag'd my Pen,
is the most remarkable and Glo-
rious. Which I undertook the ra-
ther, and with the more assu-
rance, because I knew that if I did
come short in my Discourses on
(as who ever enterpriz'd it
must) I had my consolation in
my Subject.

It is Divine Goodness, is ac-
cept of such a Person both, and
not of what he hath nor. I know
that God is great, as well as good,
that he is in Heaven and we on
Earth, and that therefore as in
our addresses to him, so in our Dis-
courses of him, our words should
be few. But I also know what Ci-
cero observed before me, that he
is Opt. Max. that he is first Good,
and then Great, and that he glories
in his Goodness as his greatest Ex-
cellency, His making of his Sun
to rise on the Evil and on the Good,
and his sending Rain on the Just
and on the unjust, is called his
Perfection, and indeed it is, for
be you perfect, as your Hea-
venly Father is perfect.

once more, Once, it is the Interest and Cause
of

Epistle Dedictory.

of God I place in the Blessing, and
that all Religion is
contained in it. For his
of the Goodness
and Bounty and Beneficence of
God that established in Men
both powerfully he them
more, Obey, and Serve him.
There is Mercy (says the
Royal Psalmist) with thee
that thou mayest be feared.
It was for this Reason that he
gave the Law he gave the
Promises, with a Repitition of
benefits, which had ac-
complished to them by him. I am the
thy God, which have
brought thee out of the Land
of Egypt, out of the House of
bondage. Thou shalt, &c.
to imprint upon them a

Epistle Dedicatory.

due sense of all his Obligations and Engagements, that having first possess'd them of a rational and well establish'd Love, he might afterwards the better influence them by it, to a due respect to all his commands. ['Tis, if you love me keep my commands.] And the Holy Evangel, wherein Almighty God is admirably represented as most infinitely Loving, Gracious, and Benigne, what other end, intention or design has it, but by so ample proof and Declaration of the Divine Love to prevail with man for his, that believing he may love, and loving he may serve and obey? This is the Evangellicall Obedience; that of Faith, which workes by Love.

Thus

Epistle Dedicatory.

Thus our Love to God it is the
life of all our Devotion and Obe-
dience to him, and his Benignity
and kindnesse unto us, it is the
ground of all our love. And Sa-
than knows it well enough, and
therefore he is so industrious (for
we are not ignorant of his de-
vices) to instil into the minds of
men, hard and frightful apprehen-
sions of the great God; as that he
rules by will; that he hath no
consideration in the world of his
Creatures comfort, but onely of
his own Glory, that he made the
greatest part of Men to damne
them, and triumphs in their Ruins;
and that he cruelly exacts impos-
sibilities, and obliges Men to come,
when yet he knowes they cannot.
And that Evil One is intimate e-
nough

Epistle to the Romans

wrong with all our kind of sin
that if we can but once see
them, that the Master, whom
are so served in most tyrannical
and hard, and that we reapen
where he hath not sown, and
gathereth, where he hath not
strewned; no question, but we
will away, and dig and hide our
Lords money, in that unchari-
ful servitude.

So (now it is the interest of
God and true Religion, that Di-
vine Benignity be manifested
work as necessary now, as ever,
when Quakers as of which con-
fess all doctrines, and when they
are also of our kind, (so as they pro-
mouly) suppose of the goodness
as those who are seriously believe in
it. And so with those I princi-
pally deal.

In

In doing which I have endeavoured to acquit myself, not only Philosophically, by alledging Reasons which Philosophy, Common Sense, and the Natures of the things I treat of do suggest to me, but also as a Christian, by blending with those other, such considerations as the sacred Oracles (whereon I most rely) do prompt me with; not insisting on the former, (which yet too many do,) but rather have the countenance and favour of the latter.

This, Sir, is what I offer you, and I am pleased so accept an Essay of the Part of the whole you have Title to, which with those other, and this Particular (such as it is) I lay before you, for your perusal.

Epistle Dedicatory.

to have a Person for its Patron
whom its Subject hath for its Ad-
mirer. And it cannot easily de-
spair of being owned by you, and
so of being made another In-
stance of your great Goodness,
which its Author is already Obedient
seeing to be so, it is enough to desire
it.

And, Sir, with this high Encou-
ragement it is, that I presume
own my self in these circumstan-
ces, in that capacity you long ago
vouchsafed me the honour to be
even that of

SIR,

Your most humble Servant

Bowden near

Totnes, Oct. 9.

1671.

and Son

Richard Burthogge

AN
ADVERTISEMENT
TO THE
READER.

THE Method I have taken in the following Discourse, is to second the evincements, which I urge from common Reason, or Nature, with the suffrage of the sacred Oracles. Which that the Reader may not misinterpret, and accuse of want of judgement, seeing my pretences are against the Atheist, who believes not Scripture ; he is to know, that there are *Reasons* for the Atheist, which though to make them more perspicuous, and convincing, I have backed with the verdicts of the gravest *Philosophers*, and to shew them to be also Scriptural, I have confirmed from the *Scriptures* ; yet I insist
not

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not on them with the Atheist,
they are Scriptural. But as they
are Reasons, Scriptural Reasons
He may understand me, that I in-
sist not with him on the Authori-
ty, but on the Reason of Scripture.
(And yet truly taking on me)
assert the Christian Religion, and
such Apprehensions of the Great
God, as that obligeth us to have
I thought it point of Duty, not
only to produce Reasons, and
Notions, that might satisfy, but
also to evince them Scriptural
for as much as otherwise, though
they might be Philosophical, and
easy in them something of con-
viction, yet not being Scriptural
they could not possibly be Chris-
tian, and so answer my Ends.

In fine, to be ingenuous with
him, I was willing to annex the
Testimonies of the Scriptures, and
of Philosophers together, to all or
most of those considerations I in-
sisted on from Nature, or Reason,
that I might insinuate into the A-
theist

that a good belief of Scriptures;
that there is some conformity
between them with Nature, that they
are replenish'd with secondite wis-
domes; and that that Religion com-
prehended in them is a piece of
high Reason, and Philosophy.
And he cannot but believe all this,
when he shall see before his eyes,
so good a correspondence and un-
derstanding between them.

As for the Philosophers, I have
quoted them at large, and in their
own Terms, that I might not be
suspected to abuse them, or my
Reader; but yet have so conve-
niently dispos'd the Texts, that
those who list not to attend to
them as perhaps a many will not,
yet may have a mind to read
at Rest, they may skip and pass
over, without any great
trouble or interruption.

Only one thing must be noted,
that in some of these Citations I
have made of the Philosophers, it
is not *Verbum*, the Reason onely,
which

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which I urge them for; the Application being mine perhaps and not theirs; which yet I cannot reasonably be arraigned for, seeing it is certain, that the Reason may be one and the same, when yet the matters wherein it is to hold are innumerable. And though I have supposed a God to be, and all things in the world to be made by Him, 'tis no more than what my Subject justifies; and yet by way of Obviation to the Atheists Cavil I have occasionally prov'd it, towards the end of this Discourse, and therefore, if in Reading any part of it, a such exception do arise, I must oblige the Reader to suspend his thoughts a little, till it be remov'd.

I intended not to give my Reader any further trouble here, but on second thoughts, I crave pardon if I do, because it looks some, as if there were an irreparable defect in the following Discourse.

to the Reader.

course in one Point, in as much as I have quoted no Philosophers about it (and it is believ'd I cannot;) not having given any *illustrations* of the knowledge of a Saviour [the greatest instance of Divine Benignity] and of the method of salvation by him, among the *Gentiles*. And indeed I purposely declin'd the doing *that*, because it is a point that will oblige me to a large Discourse another where; but yet for present satisfaction, if I should say there were among the Heathen, some darker notions of that great Truth, for which we Christians are beholden to the Evangel, though I might be judged very Paradoxical therein; yet I conceive, I should affirm nothing, but what I had authority enough to verifie.

It cannot be denied, but that the Ancient Heathens understood the God was unattoncable, but by humane blood; the *Canaanites* offer up their Children unto

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Plat. in
Politic.

Vida
sacrif.

Bodin de
Reditu
Nun.

Pausan. in
Lacon.

De var.
dist lib.

Conformably the Carthaginians
who were a Colony of Carthage
did yearly offer some of theirs
to Saturn. Among the Lacedaemonians,
the Altar of Diana Orthia
was besprinkled once a year, with
humane blood; two Persons be-
ing Annually elected by the
Lot for Sacrifice. Which usage
was highly barbarous and cruel;
affirmed to be changed by
great Lyncurgus for a milder;
ordaining, that the persons
whom the Lot did fall, instead
being killed, should be whipped
till the blood did flow. And
that, they did besprinkle the Altar
This is much, but there is more.
For some of them did understand
(if yet they understood)
their Performances implied
only that the great God was
to be propitiated and attoned
by humane blood; but also
that blood must be the blood
One that was to take upon him

to the Reader.

it were) the Persons and the guilt
of all, or of an One, that by his
sufferings was to purge and cleanse
the rest that offer'd him.

And this is evident, in that the
old *Leviticus* every year in (their)
Thagelion, did sacrifice a Man and
a Woman, for the Men and Wo-
men of their City, to Expiate and
lustrate them; and those whom
they did sacrifice they call'd **Phar-*
mary as who would say, that those
were persons, who, by being sa-
crificed and offer'd up unto the
Gods, were proper *Medicines* to
purge and cleanse those others
(from their sins) that offer'd
them.

And it will be yet more mani-
fest, if we consider what *Leviticus*
Thumet further tells us out of *Ly-*
gobol, that in the *most* *antient*
times, if on any City there fell a
Judgement of Famine, or Plague,
and word, or other great Calamity;
they would take the vilest,
and most vicious person in it, whom
they

Nic. Lemic.
Thom. de
var. hist.
M. g. cap. 33.

* *Sorthe*
Author, det
bepetunt
Pharmaco

De var.
hist lib. 3.
c. 106.

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*Or rather
Catbarmas
and Phari-
maeon.

they called *Catbarmas* and *Phari-
maeon*; and him they carried
to the place of sacrifice; and hav-
ing there performed several Cer-
monies, at last they burned him,
and threw his ashes into the Sea,
and so appeased the Gods. It is
not to be doubted, but that some-
thing *figurative* and *mytical* did
lie in this; for otherwise they
knew, what by the Light of Na-
ture is remarkable to All, that to
the Best, the Best was to be offered.
And indeed the usage seemeth but
a Depravation of the Grand Tradi-
tion of the Seed of the Woman, and
of that Propitiation and Atton-
(ment to be made to God for Sin,
by the offering up the Man Christ,
which was the ground of all Pro-
pitiatory Sacrifices.

'Tis not improbable, but *Catbarmas*
and *Phari-
maeon* of whom the Holy Ch-
doth witness, that he prophesied
and wist it not, that is, that
spoke righter than he was aware of
alluded hereunto, in saying it was
neces-

necessary one should be for the
people y^e meaning it is likely
that it was very fit, that one p^r in-
tending Jesus Christ should be
made a kind of Pharmaceut^{ical} or Ca-
thart^{ic}, and to be offered as a Vi-
ctim for the People, to settle in
Tranquillity and Peace.
And indeed Jesus Christ he is
the true Pharmaceut^{ical} and Cathart^{ic}
for the whole World; it is he that
taking on him the iniquities of us
all, did make his Soul an offering
for sin; by whose stripes we are
healed; and of him it is that our
Apostle saith (and perhaps allud-
ing to the Greeke Lustrations, as
well as to the Jewish Purgations)
That he did
Δι τῶν πληγῶν αὐτοῦ
that he did by himself purge our
sins; or which is equivalent, that
in his own person, he was our true
Cathart^{ic}.
I might also argue their imper-
fect knowledge of a Saviour, from

to the Reader.

And among them of their
find among them of their

As Jupiter Melting
And Jupiter Melting

Id. in Phi-
lebo.

whence they had
the Old and First Believers, from

Again.

Ibid.

whom they took this usage to de-
the Old and First Believers, from

And from occasional occurrences as

But to return, there is one Au-
thority more, that I shall urge,
and that is *Plato's*, who seemeth
to have pointed his Disciples to
our Saviour, for who else can he
be thought to mean, when he tel-
lith them they should adhere un-
to his *Dogmata*, but till another
Person, a Divine One came, who
would instruct them in the Truths
themselves, and him they were ob-
liged to hear.

I confess, I never met with this
passage in the workes of *Plato* my
self, and yet he seemeth in his Po-
inicks to hint something of an

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inade, unruly, a fit Messenger, one that
should reveal things, by hand in an
Author, who it is to be presumed
had it in the Schools of Plato, in the
I have; and that is *Axiarchus*,
who introduceth *Theophrastus* (one
of the Persons in a Dialogue, which
he intitles so) assenting to *Axiarchus*
us, the other, in these terms.

*Agnosco quod dicis optimus
Nam & Platoni ipse placuit, ut sunt
decretis eatenus. Itaque, dum vult
quis divinior homo in terris appare-*

*ret, qui veritatem ipsam aperiat, cui
convenient sit omnes assentiri, utque
obtemperare.*

There is one thing more I must
intreat the Reader not to be of-
fended with, and that is, that
here annex some farther Testimonies
of Philosophers, which might indeed
have more conveniently been ad-
ded in their proper places, in the
Body of the Discourse it self; but
that the Copy being out of my
hands, I was not capable of doing
that; and yet I was unwilling to
omit

Plato in
Politic.

establish man, it is no other than
what *Plato* meaneth, when in his
Politicks he treateth of the Golden
Revolution, under *Saturn*. For
he declarerh, that to be a time
when God did rule, when Men
were naked, and when the Earth
afforded all things unto Men with-
out labour; that in it Men had a
vast and comprehensive knowledge
of the nature of things, that they
did confer, and talk with the
Beasts; and that these were tame
and friendly unto one another,
and that all were subject to man.
Who seeth not in this Tradition
how agreeable it is unto that of
Aristotle.
But *Hierocles*, besides what
have cited out of him, about the
State of Pre-existence, which
have evinced to be this of In-
nocence (doth in his Definition
of Philosophy, egregiously in-
ferre, that Man in former time
was in another Condition, in-
finitely more Agreeable and Happy
than

Hierocles in
Carm. 1.
chap. 1.
princip.

Max. 1.
Hicet. 1.

And

that his present, and that then he
was in Gods Image. For the De-
ity, is to this purpose, that it is a
Revelation of a man unto his pro-
per state of Happiness, that of
which he was possessed heretofore,
and withal a re-conforming of
him to the Image of God. You
shall have his own termes,

Καὶ δὲ ἀποφασίζουσι, ὅτι ὁ Θεὸς
ἐστὶν ὁ ἀληθινὸς Θεός, ὁ ἀληθινὸς
Κυριεύων, ὁ ἀληθινὸς Ὁμιλῶν,
ὁ ἀληθινὸς Ὁμιλῶν, ὁ ἀληθινὸς
Ὁμιλῶν, ὁ ἀληθινὸς Ὁμιλῶν.
Εἰς τὴν αὐτὴν οὐρανὸν ὁ
Θεὸς ἐστὶν ὁ ἀληθινὸς Θεός,
ὁ ἀληθινὸς Κυριεύων, ὁ ἀληθινὸς
Ὁμιλῶν, ὁ ἀληθινὸς Ὁμιλῶν,
ὁ ἀληθινὸς Ὁμιλῶν, ὁ ἀληθινὸς
Ὁμιλῶν.

Hierocl. in
Carm. Py-
thag. p. in
princip.

As for the Impotency of the Hu-
man Will, and the cause thereof,
the Notion of it I have offer'd in
the Treatise, is the very same with
Max Tyrius both as
(both in his Definition
and in his Exposition)
Εἰς τὴν αὐτὴν οὐρανὸν ὁ
Θεὸς ἐστὶν ὁ ἀληθινὸς Θεός,
ὁ ἀληθινὸς Κυριεύων, ὁ ἀληθινὸς
Ὁμιλῶν, ὁ ἀληθινὸς Ὁμιλῶν,
ὁ ἀληθινὸς Ὁμιλῶν, ὁ ἀληθινὸς
Ὁμιλῶν.

Max Tyr.
dissert. 22.

And

insubordinement

And what I said of *Grace*, or
Divine Assistance, how absolute-
ly necessary 'tis, that we may
be good, is but what the Author
mentions, both also say.

As ἡ ψυχὴ οὖτως, αὐτοὶ
βυθισμένοι ἐν μετρίῳ τῆς ἀρετᾶς αἰσθάνονται
τὴν ἐχούσαν μοχθηρίαν καὶ σωτηρίαν, ὡς
ἐν τῇ ἐκείνῃ γυναικὶ καὶ τῷ ἑλλήνι πορνο-
ῦντι φαίνεται τὸ κρῖνον καὶ τὸ χηρὸν
γῆρας.

I had almost forgotten one passage in *Plato*, about a *Future Judgment*, which added unto that *Plutarch*, I have cited in the following Treatise, will render the belief of that Article most Rational. And it is so full and clear testimony of it, and so particular that that account thereof in *Mathew*, hath not, in respect of its distinctness so great advantage of it, as in respect of its authority it has. For my part I am astonish'd at it. This in his Discourse *De Rep.*

Therein, he introduces E. R. O.,
the Pamphiliian, Son of one Armo

to the Reader

... a Person slain in Battle, and
abled to have risen again, the
twelfth day after, as they were
laying him upon the (Funeral) Pile.
Him he introduces reporting to the
Inhabitants of the present World,
the Observations he had made in
the other; which he was comman-
ded to recount, at his return to
this, and he brings him in speaking
thus.

Ἐγὼ δὲ ἵσταμαι ὅτι ἐβῆναι πρὸς τὴν ψυχὴν,
πορευθεὶς μέσα πολλῶν, καὶ ἀφικέσθαι σφας
ἐν τοσούτῳ τινὰ δαιμόνιον, ὡς ὅτι τῆς γὰρ τοῦ
θεοῦ χάριτα ἐχούμεν ἀλλήλοισιν, καὶ τὸ
ἐν ἡμῶν ἐν πᾶσι αἰσὶν ἀλλὰ καὶ ἀντιφύ. Δι-
καιοῦς ὁ μεταξὺ πότῳ καθήκον. ὁ δὲ ἐπὶ τῇ
δικαιοσύνῃ, τὰς μὲν δικαίας κελεύει πρὸς
ἡμᾶς, καὶ ΔΕΞΙΑΝ. τὰ καὶ ἄνω δικαιο-
σύνης σημεῖα περὶ τὰς ἀφ' ἡμῶν
ἐκπορεύων, ὡς πρὸς τὸν τῆς ὁ ἀδίκους, καὶ
ΑΡΙΣΤΕΡΑΝ τὰ καὶ κάτω, ἔχοντας
τὰς ἐν πᾶσι ὁτιδήποτε σημεῖα πάντων ὡς
ἐν τῇ ἀντιφύ.

In fine the Method I have taken
in evincing the Benignity of God,
from the instances thereof that are
in things, is the very same that so-

crates,

*Plat. de legib. lib. 10.
Id in Epinom.
Xenoph. de fest. & diis.
Socrat. lib. 1.
Cicer de nat. Deor. lib. 2.*

whereas *Plato*, *Isocrates*, *Aristotle*, *Athen*,
worshipp'd be dead in all Languages,
and others of the Antients
used to establish Providence, now
less laudatory Hymn in honour of
the Great Creatour, is admirable,
and verily the ablest Christians
that have gone the same way as
Eubantius did of old, and as *Alex*
ander, *Morley*, and some others
of late, have not got a fob beyond
them. It was therefore I but hint
ed things on that head, because I
would oblige my Reader to con
sult with these. I had many other things to add,
but I fear, I have already surfeited
the Reader, And I know it is not
fit the Gates should be too wide
only I will tell him I have of
fer'd more Reasons, why the Great
God defers the punishment of the
wicked, and bears with them so
long, because my subject did not
fairly lead me to it; I considering
that Patience, Long suffering, and
forbearance of Almighty God

a great Example and instance of his
 Goodness, and no objection against
 him. And so did the Apostle, who puts
 them together. *Or else, if I shew the
 riches of his Goodness, and Forbear-
 ance, and Long suffering, not knowing
 what the Goodness of God leadeth thee
 to Repentance.*

But those who will not be con-
 tent with this account thereof, may
 be pleased to converse a while with
Platarch, [who having undertaken
 in a Treatise made on purpose, to
 solve this common appearance, hath
 quit himself as excellently in it, as he
 hath in all things else he under-
 takes.] He shews it is, *that* God
 might be an Example of the Good-
 ness he would have us imitate, *that*
 the wicked might have time to re-
 pent, *that* though he doth defer
 their punishment, he doth not par-
 don it. 'Tis that the Wicked may
 be instruments to punish others,
 and for many other Reasons, which
 I mention there. *And now I'll cast my self upon
 the*

Plat. de le-
 dig. lib. 10.
 li in Epi-
 mon.
 Xeno. de
 Rich. Bat.
 Socra. lib.
 I.
 Cicero de
 nat. Deor.
 lib. 2.

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*Apul. Fl.
vid. lib.*

the Readers ingenuity and candour
when I have once confessed freely
to him, that I have nothing else to
offer in excuse for this unusual tre-
pass on his patience; but that of
Apuleius. — *Nec quidquam omni-
um est quod possit in primordio su-
perfici: sed in omnibus ferme ante
est spei rudimentum quam rei experi-
mentum.*

Corrigenda.

PAg 2 line 13 read desirable. l. 14 after him ad) l. 26 r. ut
p. 12 l. 24 r. *וְהָיָה* l. 29 r. on. p. 13 l. 4 r. on. p. 14
l. 37. *וְהָיָה* l. 3 r. *וְהָיָה* l. 28 r. agnoscito. p. 16 l. 22 r. op-
sum. p. 19 l. 3 r. exhibentur. l. 11 r. interpretes l. 21 r. Ve-
leius. l. 26 r. exhibere p. 20 l. 11 r. beata. p. 23 l. 20 dele-
r. his. p. 31 l. 15 r. recta. p. 34 l. 26 for *וְהָיָה* r. *וְהָיָה* p. 35 l.
p. 61 l. 4 r. *וְהָיָה* l. 12 r. *וְהָיָה* p. 103 l. 15. r. *וְהָיָה* p. 104
l. 15 *וְהָיָה* p. 106 l. 23 r. connectens. p. 113 l. 13 r. *וְהָיָה*
p. 121 l. 12 r. ascend. p. 131 l. 7 for had r. have.

DIVINE

DIVINE

GOODNESSE

Explicated and Asserted.

CHAP. I.

Goodness an Essential Notion of God.

The Definition of it. Divine Perfection or Allsufficiency what. That it

is the fundamental Reason of Divine

Goodness. An impression of it on the

Creature. Divine Goodness demon-

strated out of Metaphysic, and out

of Nature, by Instances and Harmony.

SECT. I.

The Goodness of the great God, or rather his Optimity,

and Bestness, is so illustrious

and acknowledg'd an Attribute of his,

that the very Heathen knew him, and

ador'd him by it : Their Jupiter was

as well as Maximus. And it

C

is

is a Notion so inherent unto that
 God, and so inseparable from it,
 you destroy the Godhead, if you
 abstract Goodness; not to make
 Good, is to make him no God.
 the Devil is the evil one; God is
 Good. [*He is Good, and doth Good.*

This Optimity or transcendent Go
 ness of the great God, is *nothing*
that infinite Perfection, whereby
eminently in himself involveth all Good
and consequently, whereby (Seeing
desireable, amiable; excellent, and lo
ly things are centred, and compreh
ed in him, he is most lovely, all love
and all desireable. He is the univer
 Good, in whom the universal lo
 and universal desire, the desires of
 things, and the loves of all, do
 concentrate. And (saith Aristotle)
 what all doth desire, is simply good
 so none is good but God. He is
 versally, others but particularly good.

This is Aristotle's τὰ γὰρ

Arist. de
 no ib. l. 1.
 c. 1.

— διὸ καὶ ἀπὸ τῆς αἰτίας, τὰ γὰρ
 τὰ ἐπὶ τῇ
 — ὡς γὰρ τὸ τὸ μὲν αἰετὸν αἰετὸν αἰετὸν αἰετὸν

Id. c. 5.

Now it is the infinite Perfection
 Efficiency of God, in respect of

The celebrated *Aristotle* calls him *Αὐτοκρατορ*, and which is signified in the Holy Scriptures by the name **El Shaddai**, a name by which he is remarkable, not only to the *Jews*, but also to the *Greeks* and *Latines*, for as much as *Sh* (from which his Title **Shaddai** probably deriveth) doth seem to be the *Origen* of the Genitive *αὐτο*, of the Dative *αὐτῷ*, and of the Accusative *αὐτόν*, from the Nominative *Ζεὺς*, and not unlikely the Latine *Dens*, and the phrase *sub Dio* (as a learned Critic wittily conjectures) cometh from it. I say this absolute Perfection [or infinite concurrency of all things excellent, and Good, and lovely in God, whereby he being absolutely perfect and accomplished in all kinds, as standing on the Top of all, doth defect and want in nothing, which is good in any;] It is the ground of his Optimity, or Universal Convenience, and Desireableness. For he therefore is most agreeable and good to all, and consequently most Desireable, because he is *All*; he is the *παντλήρμα*, that Universal, First, Original, and Fountain-Fulness, that replenisheth the whole Creation, which without him

would be all but empty Cask, and meer vacuity. All the Creatures, their *Springs are in God*, they are but *Cisterns* with him, and without him empty *Caskes*. God is *πανπλήρωμα*, the *Plenitude* of all things, and it is his *Plenitude that botommeth his Goodness*. So *Aristotle*,

— τὸ δ' αἰεὶ τὸ τέλειον τι φαίνεται. Again;
— τὸ γὰρ τέλειον ἀγαθόν, αὐταρκες εἶναι δὲ τὸ δ' αὐταρκες λέγομεν, ἐκ αὐτοῦ μὴ ὡς τὰ ἄλλα βίον μονώτερον, ἀλλὰ καὶ γονεῦσι, καὶ τέκνοις, &c.

And, God, he hath enough for himself, and all things else, *My Grace sufficient for thee*.

There is an evident *impression* on the *world*, of this *Alsufficiency* and '*Αὐτάρκεια* of God; the *World* is an *Univer*; there are in it all imaginable *Ser* of *Being* and all imaginable *Furniture* *Provisions*, and *Accomódations* for them; *Porus* marries *Penia*; there are *Remedies* for all *Distempers*; agreeable supplies for all *Occasions* and *Necessities*; there is nothing wanting no more than is *Redundant* in *Nature*. *The Earth is the Lords, and the fulness* [the fulness] thereof. *Philosophers* call the world τὸ ὅλον, *Univerſum*.

Vide Plutar
de Placit.
Philosoph. l.
v. c. 5.

SECT. 2.

Now, having shewed what Optimism, or Transcendent goodness is, wherein it *formally* consists, as well as what *Foundation*, and what ground it has; it now remaineth, that I do evince it competent to God, which I shall Essay to do, (but very briefly) both from the *Metaphysics*, and from *Nature* it self.

And there are many *Topics* in the *Metaphysics*, which do evidently argue and evince him *so Good*; I shall insist on one, That as *there is a first Being, so there is a first Good*; there is a First in every Kind, a First *in genere bonorum*, as there is *in genere entium*; for as much as every thing is either First, or from it. And if there be a Primitive and First Good, which all inferiour ones derive from, and do participate (as, if there be a First, they must) It is the First Being, and consequently it is *God, which is it*. Good and Being are convertible; and therefore the First Being is the First Good. God is the First Being. All Second Beings are derived from the First

First Being: All Second and inferior
Good *participates* the First Good.

And for *Physicks*. The Divine Om-
nity, or Transcendent Goodness
so remarkably impressed on the whole
Universe, that Moses that excellent
Origenist, introducing God reviewing
it in its Creation, doth also introduce
him thus commending it; *God saw every-
thing that he had made, and beheld*
[behold] *it was very good*; it was
good, very good, *טוב מאד*; and God
saw it. It was very good in Gods eye
and therefore may be well so in Mans
and very Good it is,

For there is *Nothing in the whole
world, but is good for something*, if
be not so for one thing, it is so for ano-
ther; and is either Good to profit
or to please; a Verity so great, that
in the *Metaphysics* Bonity and Entail
are made convertible; [that cannot
be at all, that is not good.] Only
all inferiour is Dispersed good, and Li-
mited; so that what is eminently good
in one kind, is very rarely so in ano-
ther; that is seldome most useful, and
of most advantage for either Med-
icine or Meat, which is most embellish-
ed

and adorn'd. The creeping Worms,
 many of them, are more curiously set
 off, and clad more richly, than the
 noblest *Animals*. *Solomon* in all his
 glory, was not half as brave, and as
 magnificent as a *Tulip*; and yet a *Tu-*
lip, that is the most beautiful and the
 most fair, it is the least useful, and least
 medicinal of Flowers. What is most
 study, is not most great, *God hath*
assembled the body together, giving more
plant honour to that which lacked
it. The Goodness shining in the world,
 is a *Wise* one, a well ordered Goodness.
 But to return, it were endless to
 enumerate all the world over, and to
 discourse in the Excellencies scattered
 abroad, there is an admirable Majesty in
Man, and in the *Heavens* a magnifi-
 cent and grandeur, which surprizeth
 all that view them. How infinitely
 pleasant is the *Spring*! and in it, how
 lovely is the *Earth*! and in how deli-
 cious pentadoes is it cloathed! All the
beasts have their proper goodness;
 the world can't subsist without them.
 There are in them, and as in them, in
 all things else, so infinite, and so
 incredible *Varieties*, such Miracles of

Beauty, Order, and Proportion to entertain and feast the Atheist, that they cannot but convince him, if he once attend, that seeing there is so much excellency and goodness in the things made, there must needs be infinite more, in him that made them.

from 1. S E C T. 3.

Moreover, 'tis as easie to demonstrate from the world, and from the *Appearances* therein, as 'tis to undertake it, that all *inferiour* is participated good; that seeing all participation is of some *Superiour*, there is no any Good below, but what is from One above, and doth descend; and that the great God, the Highest Being is of necessity the Best.

For there are in the world many *Classes, Ranks, and Orders of Beings*, and a very comely disposition of them, *Secundum sub & supra*, of one above another, but of all in such Relation, that the Perfections, which are scattered in the Inferiour, are collected and amassed in the Superiour; and what are collected and amassed in the Superiour are dispers'd and scattered in the inferior.

four. So that, as the lower any Being
it, having the fewer perfections, is
the less perfect and good; so the high-
er any is, it having more perfections,
the better, and consequently the
highest Being is the best. God is the
Father of Lights from whom every
good and perfect gift descendeth. All
ascend upon the scale of Being, is by
Addition; all descent, is by Substrac-
tion, and Participation. There is par-
ticipated intelligence in Man; parti-
cipated Reason in Beasts; participated
Sense in Vegetables; participated Life
in Naturals. Nature is in Vegetables,
with vegetative Life; Nature and ve-
getative Life, with Sense in Sensitives;
Nature, vegetative Life, and Sense,
with Reason in Rationals; and no
higher can we go upon the scale, in
the visible world. So well contriv-
ed and Harmonical the world is. Wit-

ness Cicero.

— *Est enim admirabilis quedam
combinatio, seriesque rerum, ut alia ex
aliis nexa; Omnes inter se apte, col-
ligataque videantur.*

De Nat.
Deor. lib. 1.

CHAP. II. Sect. I.

*Two consequent Notions from that
God's Goodness, Beneficence, and
uality. Divine Beneficence defin
and demonstrated from Divine Be
ty, and Supremacy, and in Providen
Testimonies of Providence from P
thagoras, Socrates, Aristotle, C
ro, &c. What Epicurus and Lucr
tius thought of it.*

SO much for Divine Goodness
Optimity, consider'd absolutely
it self; but for its *Of-Spring*; there
other Attributes resulting from it,
of which I shall consider, *viz.* The
Infinite Beneficence or Benignity
God, and then his absolute Final
that he is good to all, as well as
himself, and is the End of all.

Divine Beneficence, (wherein I com
prehend the Love, and Kindness,
Mercy, Grace, Benignity, and Bounty
God) is that infinite Diffusiveness
Nature, whereby he is most ready
Communicate, and to impart the Good
is in him. A perfection so Essential

him, that he could not be a God, because not *Good*, without it; it being this communicativeness, this propensivity of Nature to impart, that in the common Sense and Language of the whole World, doth eminently entitle and denominate one *so*. For *He* in common Language is denominated a Good, who is a Liberal, a Loving, a Kind, a Merciful, an Appeasable, and Bountiful Man; as also in the sacred Scriptures, *For a good Man one will even dare to die*; and for a Good, is for Bountiful, Benign, Merciful, Ingaging Man: One that hath obliged him by courtesies, and is his Benefactor, for such an one another may dare it.

And such an One is God; his Name *Vide Arist.* of Alfsufficiency implies it, for *E* *ubi supra.* *Shaddai*, or his Name of Alfsufficiency is composed of ׳ל which signifies Sufficiency. and of the relative ׳ל , as who would say, Divine Sufficiency is *Relative*: the ׳ל of God is ׳ל ; and it is supported in that ravishing expression, *My Grace is sufficient for thee*. For not this implied in it, that what sufficiency soever is in God, is in him for the Creature, to assist and help it, what

what consolation could it minister? or what encouragement? 'Tis onely relative Sufficiency that is a consolation or encouragement, an absolute one is none. For God to say he has enough, but not to give it, were to *tantalize*. But God's Sufficiency is relative, he is very liberal, and open handed, and he cannot possibly be otherwise, because he is so good.

For all Good, *it is communicative and Diffusive, and by how much more good a Being is* (if that inelegance be tolerable) *by so much more Diffusive* (as Philosophers assure us) and more communicative 'tis: so that God in being most good *T' אַיָּאֲדֵן*, the absolute best, is also most Diffusive and Beneficent. It is a Scriptural connection that *God is good and doth good*; that He is in proportion as propense to be communicative, and imparting as he is good; he is good and doth good *טוב ומטוב*. As is the Man so is his strength, God is abundant in goodness. He is the Original, Fountain, and First Good; and so hath all Good for others, as well as in himself.

And the world shews it, for as

Porphyrie's Tree the higher grades are
the commoner, and more extensive too
they be, and the highest are the most
so; so in the scale of Being, the lower
and inferiour, which are more im-
mers'd in matter, are the more deter-
min'd and contracted, but the higher
and Superiour, which are more **E**mer-
ged and spiritual, are more diffusive
and free. All Confinement is from
Earth and Matter, but it is form and
Spirit, that is the *Root* of all inlarge-
ment and freeness. Minerals are abso-
lutely determin'd; Vegetables, less;
Animals, spontaneous; Rationals, ar-
bitrary. Thus also in Mechanic *Spi-*
rits; the subtiler they are, the more
spreading. And *Light* of all Corpo-
real Beings, the most refin'd and pure,
is also most imparting and diffusive.

Now God, *He is an absolute pure and*
spiritual Act, inhabiting in Light as in-
accessible as glorious, and therefore,
seeing he Presideth on the Top of all
Being, he cannot but be infinitely Free,
and to much more; more imparting
and communicative than is any other,
as he is purer and more high than it.
For sayes our Saviour, *If ye then being*
Evil,

Evil, *know how to give good gifts to your children, how much more shall your Father which is in Heaven, give good things to them which ask him.* Evil is opposed to Heavenly, if ye being Evil. &c. How much more shall your Father which is in Heaven, &c. To be earthly is to be evil, narrow, and illiberal. But what is pure Heavenly and High is free and noble. God is the most High, and therefore most communicative.

But to give the Atheist *Instances*, as well as other Proofs and Demonstrations of Divine Beneficence. *It is illustriously exemplified in his Providence* which is so visible in all the world that it is acknowledged by all Philosophers (not to mention Poets, Orpheus, &c.) and particularly,

Iambl. de vit. Pythag.

c. 32.

* Xen. ph. de

fact. et diſt.

Socrat. l. 1.

Bessarione

interprete.

Vid. Socrat.

orat. apud

Indic. in

Cicer. Tusc.

Qu. ſt. l. 1.

By Pythagoras of whom Iamblicus

— μετα τῶ τοῦ μάνθας παρ' αὐτοῦ

τῶ ἐγενοθεν ἡσθητικῆς καὶ οἰκονομικῆς πάλαι,

ἄλλων τὸ πλεόνων, καὶ ἀπὸ τῆς ἐπεργασίας τῆς

By Socrates of whom * Xenophon.

— Horum itaque omnium, si qui sunt

qui nil a divina providentia putent, sed

a nostro arbitrio omnia pendere, hos infu-

nire assererat.

By Aristotle, (but somewhat uncertainly) of whom Diogenes Laertius.

Diog. Laert.
de vit. l. 3.

— Τὸν δὲ θεὸν ἀσώματον ἀπείρατον Κεῖται
ἐν Πλάτῳ, διατάνει δὲ αὐτῷ, ὅτι πένοντα μί-
νει δὲ ἰσχυρῶν, καὶ εἶναι ἀκίνητον αὐτόν· τὰ δὲ
ἄλλα, καὶ ὅτι πρὸς ταῦτα συμπάσθῃαι οἰκονο-
μεῖται.

And Velleius in Cicero.

Cic. de nat.
Deor lib. 1.

— Aristoteles quoq; in tertio de phi-
losophia libro, multa turbat, a Magistro
Platone uno dissentiens : modo enim
menti tribuit omnem divinitatem : mo-
do mundum ipsum Deum dicit esse : modo
quendam alium præficit mundo : eique
pars partes tribuit, ut replicatione mundi
quadam motum regat, atque teneatur, &c.

By Cicero

— Hæc igitur, & alia innumerabilia
cum cernimus, possumusne dubitare,
quin his præsit aliquis vel effector, si
hec nata sunt, ut Platoni videtur : vel
si semper fuerint, ut Aristoteli placet,
moderator tanti operis & muneris ?
sic mentem hominis, quamvis eam non
videas, ut Deum non vides ; tamen, ut
Deum agnoscis ex operibus ejus, sic ex
memoria rerum & inventione, & cele-
ritate motus, omnique pulchritudine
virtutis, vim divinam mentis agnoscitur.

Cic. Tusc.
Quest. l. 1.

Again

—de nat
Deor. lib. 2.

Again,

— *Quid vero tanta rerum consensu
conspirans, continuata cognatio? quod
non coget ea, quae a me dicuntur compro-
bare.*

Ibid.

*Dico igitur providentia deorum uni-
versum, & omnes mundi partes & ini-
constitutas esse, & omni tempore admi-
nistrari: &c.*

Senec. de
pro id. c. 1.

By Seneca.

*Quaest. a me, Lucili, quid
si providentia mundus ageretur, multa
bonis viris acciderent mala. Hoc con-
modius in contextu operis redderetur
cum praesse universis providentia
probaremus, & interesse nobis Deum, &c.*

—natural.
Quaest. l. 1.

Again.

— *Quid est Deus? Mens universi.
Quid est Deus? Quod vides totum,
quod non vides totum. Sic demum ma-
gnitudo sua illi redditur, quae nihil magis
excogitari potest. Si solus est omnia,
& extra & intra tenet, &c.*

Ibid.

Again.

— *Nec hac intra vulgum demer-
git, sed sapientiam quoque profectos co-
tigit. Sunt qui putent, sibi ipsis
num esse, & quidem providum ac
pensantem singula, & sua, & aliena,*

autem universum, in quo nos quoque
sumus, expers esse consilii, & aut fer-
ri temeritate quadam, aut natura
nesciente quid faciat.

By Arrianus.

Ἀρ' ἑκάστῳ τῷ κόσμῳ γινώσκων, πᾶσιν
ἐν ἑκαμιάσῃ τῇ πρόνοια, &c.

Arrian.
Epiſt. de
provid. cap.
6. lib. 1.

By Hierocles.

— ὅτιαι ὃ τ' ἑκάστῳ ὑποταμνθεῖσι ἀξίαν τ' ἰ-
σὺ λαγομένην ΜΟΙΡΑΝ, ἡγήμεν τῆς τ'
πρωταίας. τῇ Θεῷ, καὶ τῆς κοσμικῆς εὐλαξίας,
καὶ τῆς ἀνθρώπων προαιρέσεως. εἰ μὴ γὰρ
ἐν Θεῷ πρόνοια, ἐκ αὐτῆς τὰς ἐν κόσμῳ, ὡς
καὶ ἐμαυτῶν ἀνείποις.

Hier. in
Carm. Py-
thag.

By Chrysippus in Plutarch, who
makes it of a large extent.

Plutarch.
de Stoic.
contrar.

— *Horum neq; minimum, neque
maximum, præter Jovis rationem
& legem, & iustitiam, ac providen-
tiam esse Chrysippus putat.*

Jano Car-
nario in-
terpr.

By Plato and Plutarch in innu-
merable places.

By Apuleius.

Apul. de
mundo.

— *Mundus est ornata ordinatio, Dei
munere; Dearum recta custodia, &c.*

Again,

— *Res est, quod caput est sermonis
D hujus*

Ibid.

hujus, ut super mundi rectore verba faciamus. Indigens quippe videbitur oratio de Mundo disputantibus, ut etsi minus curiose, at quomodo possumus, disseramus. De rectore quippe omnium non, ut ait ille, silere melius est: sed vel parum dicere. Vetus opinio est, atq; cogitationes omnium hominum penitus insedit, Deum essentia originis haberi auctorem, Deumq; ipsum salutem esse, & perseverantiam earum quas effecerit, rerum. Neq; ulla res est tam praestantibus viribus quae viduata Dei auxilio, sui natura contenta sit. Hanc opinionem Vates secuti, profiteri ausi sunt, omnia Jove plena esse; cujus praesentiam non jam cogitatio sola, sed oculi & aures, & sensibilis substantia comprehendit, &c.

Again,

Ibid.

— Postremo quod est in triremi gubernator, in curru rector, praecentor in choris, Lex in urbe, dux in exercitu; hoc est in Mundo Deus: nisi quod, &c.

Again,

Again.

— Unde susceptam providentiam *Apul. de dogm. Platonis.* Dii secundæ providentiæ ita gravior retinent; ut omnia etiam quæ electis mortalibus exhibenter, inmutabilem ordinationis paternæ statum teneant. Dæmones vero, quos Genios & Lareis possumus nuncupare, ministros Deorum arbitrar, custodesq; hominum & interpres, si quid a Diis velint. Nec sane omnia referenda ad vim Fati putat: sed esse aliquid in nobis, & in Fortuna nonnihil, & Fortunæ quidem improvidos casus ignorari a nobis fatetur, &c.

In sum by all others, who acknowledged a Divinity (but in a very different way) excepting on-
Epicurus,

[Of whom Vellius in Cicero.

— Quod si ita est, vere exposita illa *Cic. de nat. Deor. lib. 1.* attentia est ab Epicuro, QUOD æternum beatumque sit, id nec habere ipsum negotii quidquam, nec exhiberi alteri. Itaq; neq; ira, neq; gratia teneri, quod, quæ talia essent,

imbecilla essent omnia. Si nihil aliud quæreremus, nisi ut deos propter coleremus, & ut superstitione liberareremur, satis erat dictum, nam & præstans deorum natura hominum pietate coleretur, cum & aterna esset & beatissima. HABET enim venerationem justam quidquid excellit: & metus omnis a vi, atque ira deorum pulsus esset. Intelligitur enim a beata immortalique natura & iram & gratiam segregari, quibus remotis, nullos a superis impendere metus, &c.]

and a few forlorn Ones that follow him; among which Lucretius that notorious Athiest, who maketh Providence a Fiction, and a meer effect of Fear and Superstition, is the Leader or Chief.

Quippe ita formido mortaleis continet omneis.

Quod multa in terris fieri cælogatuentur:

Quorum operum causas nulla ratio videre.

Possunt, ac fieri divino numine rent

S E C

SECT. 2.

Providence describ'd, and specifi'd.

(1.) 'Tis General, Particular, Special, most Special. The great evincement of it, that all things are order'd for the best (1.) In the Natural World! This shew'd by many Instances in Nature.

Now Providence it self, where- of the Stoicks were so great Asser- tors, that it is called by *Velleius*.

Stoicorum πείρωτα, is Nothing but the Fatherly and prudent care of God, in ordering of the Universe. To comprehend which, whoever hath a Family of his own, or knows what it is to have one, and what to Govern it, he need but to con- sider that the World is God's. The World is a great House, and God is Master in it. He is that great Father, of whom all the Family in Heaven and Earth is named; and his Providence, is but his ordering and disposing, his

Cicer. de nat. deor. lib. 1.

Apul. de dogm. Pla- ton ubi su- supra Plutarch. de Fato.

Plutarch. Symposiac. lib. 8. quest.

Divine Goodness

Looking (as we call it) to his Family, and his caring and providing for it. Providence is *πρόνοια*.

Senec. de
Provid. c. I.

And this his Providence, as it is *general and comprehensive*, extending over all the kinds, so it also is *particular*, and reacheth every individual, and numerical thing in every kind; for, as he preserveth *Man and Beast* in general, so a *Sparrow* in particular, falleth not without our heavenly Father. And indeed it is no more beneath the divine Majesty, to provide and care for all, than it was to form all, and make them. Cicero is plain 'tis so in Men.

Chrysip in
Plutarch.

Apul de
mundo.

Senec. nat.
quæst. vid.
omnes ubi
supra.

Cicer. de
nat deor.
lib. 2.

— *Quæ si singula vos fortè non movent, universa certè inter se connexa, atq; conjuncta movere debebunt. Nec vero universo generi hominum solum, sed etiam singulis a diis immortalibus consuli, & provideri solet, &c.*

But it is more *distinguishing and special* over Mankind, than over others, and so eminently so, that in comparison thereof, whatever providence

vidence he hath for other *Species*.
(that are lower) is esteemed none.
Doth God take care for Oxen? yes,
but not *comparatively*; God emi-
nently cares for men. Hear *Cicero*,

— *Nam cum ceteras animantes* Cic. de le-
gib. lib. 1.
abjecisset ad pastum, solum hominem
erexit, ad cæliq; quasi cognationis
domiciliiq; pristini conspectum exci-
tavit: &c.

But it is *most distinguishing* and
special over pious and religious Men,
or those that fear him, *He is the*
Saviour of all Men, but especially,
of those that believe; and there is
Reason for it. For Pious and Re-
ligious, are *Divine Men*; they are
the very Habitations, Houses, and
Temples of the great God, and so
it is the special interest to look to
these. *The Hairs of their Head are*
numbered. So the Apostle,
— *Ye are the Temples of the Holy*
Ghost.

— *Partakers of the Divine Nature*.
And so *Cicero*,

— *Quod autem ex hominum ge-* Cic. de le-
gib. lib. 2.
nere

nere consecratos, sicut Herculem, & ceteros, coli lex jubet, indicat omnium quidem animos immortales esse: sed fortium bonorumque divinos. Bene verò, quod Mens, Pietas, Virtus, Fides, consecratur manu: quarum omnium Romæ dedicata publicè templa sunt, ut illa qui habeant (habent autem omnes boni) deos ipsos in animis suis collocatos putent. &c.

Cic. de nat. deor. lib. 2. — *NEMO igitur vir magnus sine aliquo afflatu divino unquam fuit, &c.*

I intend not to expatiate now on this subject, but only to illustrate in it, the Goodness, and Beneficence of God: which, I suppose, I shall have done effectually, when I have proved, that all *things in the world, are contrived and order'd for the best; and all administrations in it so conducted.* All is for the best, both in the Natural and Moral World.

And verily, it were as easie to evince at large (if I had leasure) that

that all things in the *Natural World* are order'd and contrived for the best, as to Essay to do it; In the *Magnetisme* of the Earth; the *Atmosphere* that fringes it; the *obliquity* of the *Zodiac*, and the motions of the *Sun* and *Moon* respectively therein. *The Alternations* of the *Seasons*, of *Day* and *Night*, of *Summer* and *Winter*. The happy coaptation of the *Sea* and *Land* into one *Globe* and *Center*. *The Saltness* of the *Sea*; its perpetual *Estuation*, *Flux* and *Reflux*. *The Elevation* and *Depression* of the *Earth* in *Hills* and *Valleys*. *The Irrigation* of it with *Rivers*. *Rain* from *Heaven*. *The freshness* of the *Rain*, as well as of *Rivers*. *The Elasticity* of the *Air*, or its springiness: its ventilation by *Winds*; the purgation of it by *Storms*, *Lightnings*, and *Thunders*. *The commodities* of *Navigation*. *The admirable circumstance* of *Providence*, to render a *Torrid Zone* (beyond the Apprehension of the old Philosophers,

Kircher.
Magnet. l. 1
par. 2.
Id. in itin.
exstat.
Vid. Cicer.
de nat.
deor. lib. 2.
cum multis
aliis.

phers, and School men) *habitable*. The Breezes and Monsoons. The Distribution of the Gifts of Nature, some to one Country, some to another, but of all none.

And it were infinite to instance in the particulars (whereon some able persons have very learnedly discoursed) of the *Fabrick* and Anatomy of Plants and Animals; the *Beauty* of the former; the *Instincts* of the latter; the *Propagation* of the kinds in both; the *Subordination* and *Usefulness* of all; and in the plentiful *Provision* which is made for all; wherein the *Order* of the House is admirable.

There is an infinite increase of little *Fishes*, on which the greater were to prey; and in the *Island* of *Fierro*, a *Tree* is ever dropping, which supplies the whole with water. There are extraordinary *demons* in *Egypt*, where is no *Rain*; and in *Peru*, where also is none, a

Wind

Herberts travels,
lib. 1.

L'Blancs travels,
par. 3. c.

Sandys travels, l. 2.
&c.

Wind that fans and moistens. *The watering of Ægypt with the Nile,* is miraculous. *The flying Fishes persecuted in the sea by the Dolphins, Boneta's, Albicores, and Sharkes,* and so compell'd to use their finny wings, and take the Air to avoid them, afford a meal to hunger-bitten Birds, that look for them. And which is admirable and surprising, the young Ravens, *when abandon'd and relinquish'd by their Old ones cry,* and crying gape, and gaping receive the flies that skiffing up and down the Air, (as if impuls'd to do so) direct their course into their mouths; and so they are fed. Thus the Royal Psalmist, *He giveth to the Beasts their food, and to the young Ravens which cry,* [which cry] the Ravens cry, and then, and thus he hears them. Dissection proves it true; their *Ventracles* are full of Flies; the Ravens cry, and God hears, we must alwayes ask, and sometimes cry, if we will have.

SECT. 3.

2. *In the Moral World, proved in the Law and Order of the House. An Objection about the existence of Evil anticipated, Penal and Afflictive Evils for mans Good. How things are best for the Beasts. Evils as Entities, necessary for the plenitude of the World; as Afflictive for Gods Glory; and as Penal for Mans good. Things ought to be as they are. An Objection from the Apparent ill administration of things [Good to the Evil, Evil to the Good] proposed,*

But in his *Administration* of the Government of the Moral World, (for so I call that of Mankind, in distinction to the Natural,) his Providence and Goodness, are as visible as great; *in that all things in it are designed for the best, and ultimately issue in it* : He ruleth in his

his House, in all things, as a wise and prudent Master, by assigning to his Children and his Servants, their respective duties (in it) which are for the Good of all in general, and each of them in particular, as well as for his own Glory; and by obliging them unto them with Rewards, and Punishments. Thus he Disciplines and Governes them. Government is for the Good of Man, and all Government is from God. He holds the reins of all himself, and he prescribes the Rules and Lawes of it.

I ask the Atheist, if it would not be a Golden and most happy Age, wherein all men loved others as intirely and sincerely as they do themselves: wherein together with their own concerns, and interests all equally reminded those of others; wherein they universally abstaining from all injustice and wrong, each assisted other to the utmost; and wherein they lived and conversed each with other devoid of Envy, Malice,

Malice, Covetousness, Pride, Contention, &c. And if he answer me *it would*; I tell him this is the Order of the House, that Law of Nature, (*which is nothing else, but what the Practical and common Reason of man doth dictate to be done*) that God hath-sanction'd in the world, to which he hath oblig'd all his Servants to conform; thus he will have them do, and thus be; and that they may, he hath adapted *means* (the best imaginable) to ingage and move them to it: He disciplines and acts them with *Rewards and Punishments*: He promiseth them Good, if they obey, and threatens them with Evil, if they do not. So the Apostle,

—Do by Nature the things contain'd in the Law.

—Having not the Law, are a Law unto themselves.

—Work of the Law written in their hearts, &c.

—Their thoughts accusing, or excusing one another. And

And so Cicero.

Cic. de leg.
lib. 2.

—Nec, si regnante Tarquinio
nulla erat Romæ scripta Lex de
supris, iccirco non contra illam le-
gem sempiternam Sex. Tarquinius
in Lucretiæ Tricipitini filiæ attu-
lit. Erat enim ratio profecta à rerum
natura, & ad recte faciendum im-
pellens, & a delicto avocans: quæ
non tunc deniq; incipit lex esse, cum
scripta est, sed tunc cum orta est, orta
autem limul est cum mente divina,
quam ob rem lex vera atq; princeps,
apta ad jubendum, & ad vetandum,
ratio est recte summi Jovis, &c.

—Ergo est lex justorum, injusto-
rumq; distinctio, ad illam antiquis-
simam, & rerum omnium principem
expressa naturam, ad quam leges
hominum diriguntur, quæ supplicio
improbos afficiunt, & defendunt, &
servantur bonos, &c.

Ibid.

—Sit igitur hoc jam a principio
persuasum civibus, dominos esse
omnium rerum ac moderatores deos,
quæ gerantur, eorum geri judi-
cia, ac numine, eosdemq; optime de
genere

Ibid.

genere hominum mereri, & qualis quisq; sit, quid agat, quid in se admittat, qua mente, qua pietate religiones colat, intueri, piorum, & impiorum habere rationem: hi enim rebus imbutæ mentes, hanc sane abhorrebunt ab utili, & a vera sententia: &c.

There must be *Penal* and *Afflictive Evils* that there may be *Punishments*, as well as there are *Goods*: agreeable obliging things for *Compensations* and *Rewards*; it being very often very good for the Child, though he think not so, that his Father take the *Rod* in hand; *Crosses*, *Losses*, *Pains*, and *sinister incounters* are but *Rods* in God's. Now the means are good if the end be so. *Finis dat mediis amabilitatem, bonitatem, &c.* It is good for Man, there are *afflictive*, *penal Evils*: His *Vices* are *Distempers*, and these are *Medicines* to cure them, and *Wars* themselves, are *Punishments* to *Nations*, as *Diseases* are to single *Persons*.

persons. No Government without Rewards and Punishments, no Rewards and Punishments without Good and Evil.

And if it be best for Man it is so for the *Beasts*, and other Animals, and other inferiour Beings; Man is the *End* and Lord of these, and therefore [these not having any interest of their own distinct, from his, because they are but his, and not their own] That is best for them, which is so for him. *The Accessory follows the Principal.* Now Man, he hath an interest in these and so is punishable in them; and is afflictible by these, and so is punishable by them. Wherefore, the Good and Evil, that is in them, the *poysen* and malignity in Minerals and Plants; the venom, enmity, and violence, the fury and *rapacity* in many Animals, as well as the commodity and usefulness of others; *Tempests* in the Air; *Convolutions* in the Earth; the *Fiery Eruptions* of *Ætna* and *Vesuvius*,
E and

and other such enormous, and irregular emotions of the Elements, as well as regular and orderly, are not in them for themselves, but all for Man, Man is their end, as God is Mans. Let not the Atheist complain. God is very Good and Liberal to Man, who has so bountifully given all (these) things to him. Yea, and he is good to the Beasts also, in that he hath obliged man to be so to them.

But to be more distinct. If we reflect on all the things, are called *Evils*, and consider them as *things*, and absolutely in themselves, so *they have a good of Entity or Being*, and are necessary to the Universe, that it may be *Uniform* full, and perfect. *In the day of Prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, in the end, that Man should find nothing after him.* וְיָמֵינוּ לְיָמֵי הַיָּדָוָה The Septuagint *Kai γὰρ τὸ τὸ συμπόνως εἰς* The Latine Interpreter, *Et quidem*
issud

*istud congruum huic. Sym. Kai γὰρ
τὸ ἀλάγον τὸ ἐποίησεν ὁ θεός. God
hath set good over against Evil,
and Evil over against Good, so to
answer one another, that Man
coming after him, in review and
observation of his workes might
not find any thing wanting, or to
be added. All is full and uniform
and answering. So Seneca,*

*Senec. 2^o
Provid.
cap. 4.*

*— Semper esse felicem, & sine
morsu animi velle transire vitam,
ignorare est rerum naturæ alteram
partem, &c.*

So Apuleius.

*— Gramaticorum artes vide quæso
quam ex diversis collectæ sint literis,
ex quibus aliæ sunt insonæ, semiso-
nantes aliæ, pars sonantes, hæ ta-
men mutuis se auxiliis adjuvantes
syllabas pariunt, & de syllabis vo-
ces. Hoc Heraclitus, &c.*

So Porphyrie.

*Porphy. d.
antro Nym.*

*— Νῦν το καὶ ἡμῶν καὶ διὰ τὸ το, πα-
ρὸν & ἡ ἀρμονία καὶ τοῦ ἐνὶ διαστή-
ματι, &c.*

And if we consider them as dolo-

rous and afflictive, so also they are necessary in respect of God, that he may have a rise of shewing his Beneficence and Goodness, in its full extent: For, if there were no evils in the world, no infelicities, necessities, nor miseries, there could be no compassions, nor no evincements of his Tenderesses and Mercies in relieving, or removing them. He could not shew his readiness to Help, if there were no need of help; and therefore he hath sometimes hid himself behind the Curtain, even from his dearest Children, that on his return on their cries, they may be more affected with his kindness, and become more sensible of it; else there had been no crying to God, nor help from him, nor thanks for it: See the 107 Psalm. For where there are no Evils, it might be said of God, as is said of a virtuous Man, by Seneca,

Senec. de
Provid.
cap. 4.

— *Magnus es vir, sed unde scia-
si tibi fortuna non dat facultatem ex-
hibenda virtutis? &c.*

But,

But, if we consider them as *pæ-
nal Evils*, so they have a *mediate
goodness*, and an *usefulness* for Man,
that much obliges him, for so (as
we have said) they are as many
Means to discipline and govern
him; who, if he were not as he is,
and were not govern'd and Disci-
plin'd as he is, but had been fixed
by an Act of Power, without *them*,
half the *shew* had then been lost. So
much of the Divine wisdom and
goodness as is, visible in this con-
duct (which is very much) had
then been never shewn, and so
God had been deprived of a good
part of his Glory. His is *πολυπο-*
δα *σοφία*, a manifold wisdom,
and manifold Goodness. And ma-
nifold wisdom must be shewn in
many wayes, and not be limited
to one.

Well (saith the *Atheist*) *this is
indeed a pretty colour, but 'tis no
more, for the Government, if any,
is not administred as you assert it;
the Good and Evil in the world, are*

not for the ends you mention, to discipline and order it; these are too promiscuously dispens'd, and too blindly, to be so for Ends; 'tis rather to the contrary; the Good (if any difference) are most unhappy and unfortunate, and the wicked, most successful and prosperous. A Phenomenon, so Plain and obvious that not only Telamon in Cicero,

*Cic. de nat.
Deor. lib. 3.*

Nam si curent, bene bonis sit, male malis: quod nunc abest.

But also Solomon himself hath noted it; no man (saith he) knoweth, either love or hatred by all that is before him, all things come alike to all, there is one event to the Righteous and to the Wicked, &c. So undistinguishing and common are the external accidents. And 'tis strange, if there be indeed a Providence, that the Godly only should have the Promise of the present life, but no more the performace of it, than the Wicked.

SECT. 4.

The Objection remov'd. (1.) By denying its Ground: for all is Good to the Good, and Evil to the Evil. (2.) By settling this Rule. That Providence is not to be understood but in the End. This illustrated by several Resemblances, and by an Instance. The promiscuousness of Providence in events explained. External things indifferent in their own Nature, and nor Good nor Evil. Seemingly promiscuous Providence further vindicated, by several considerations. The false measure of Good and Evil detected. A right one settled.

This Appearance, I acknowledge, hath offended very many, and till he went into the Sanctuary, and there observ'd the End, it scandalized David: But Seneca hath fully solved it, and so hath Plutarch also, and Arrian's Epictetus, a Trium-

virate of worthy Authors, and let the Atheist read them. He is mistaken, *there is nothing Good in this Life to the Evil, and o the good and vertuous nothing is amisse and bad. Trahit quisq; in suum colorem.* To the Pure all things are Pure, The famous, but, &c. Story of the Angel, and unbelieving Hermite (that which *Bradwardine* relates, if yet it be a History) abundantly illustrates it. All things work together, in the *End*, for Good to one, and all for Evil to the other. You must take a Providence entire and altogether, and not in pieces and abroad, to make a Judgment on it. All is as the End is. That is well, which ends well, and that is otherwise, which ends so. You must stay the End to judge it; [the End of the Providence, and the End of the Man] Now *marke the Perfect man, and behold the Upright, for the End of that Man is peace, but the Transgressors shall be destroy'd together, the End of the Wicked shall*

be

be cut off. Two sorts of Men, and answerably two Ends; Heaven and Hell.

So *Porphyrus* out of *Plato*.

— Δύο ἡ γάρματα Πλάτων φησὶ διὰ τὴν ἀναβαίνειν εἰς οὐρανὸν διὰ τὴν κατεῖναι εἰς γῆν.

And again.

— Παύλαχ' τοίνυν τῷ διδύμῳ φύσεως ἔνθ' συμβόλῃ. εἰκότως καὶ ἀντερον ἢ μονόδυον· ἀλλὰ δύο ἔχον θύρας, ὡσαύτως τοῖς πνεύμασιν ἐξηλασμένης. καὶ τὰς μὲν, θεοῖς τι καὶ τοῖς ἀγαθοῖς προτεκίνας· τὰς δὲ, θνητοῖς καὶ φανλοτέροις.

The *Providence of God* is what *Augustinus* thought it,

Δότε κρῖτον, καὶ πάντες ὑμεῖς μὴ χάρεσθ' ἐντίσασθε.

Sueton. in vit. Octav. Aug. st.

a well composed *Drama*; wherein a man is so surpriz'd and intricated with *Variety*, that all along he cannot once imagine its design, until he come to the *End* of it; and then he sees it clearly, how every Passage and adventure in the whole most excellently contribute to it, and most orderly. And surely, he that believeth (and Religion obligeth

eth men to be believers) *maketh*
haste; One must await the End,
 to see the whole laid open. It is
 the excellency of a *Work*, to have
 its main design so skilfully con-
 ceal'd, as to suspend Spectators,
 and to lead them all about in a
maze, until it all be finish'd. The
 Atheist looks but to a *part*, where
 he should stay to see the *whole*;
 at least the whole piece. He sees
 but the wrong side of the *Array*,
 the thrums and ends of the threads,
 when it is rowled up; the Beau-
 ty is in the right side, and he must
 stay the *opening* to see it. 'Tis un-
 reasonable to complain of that in
 Providence, which he calls an Or-
nement, and which doth make his
 greatest pleasure and delight in
Plays and Romances, viz. The in-
 terruption of the Story, and the
 suspense which is in it. We must
 stay the end of all to see the Har-
 mony of all, and the last day will
 declare it; and we must stay the
 end of every piece of Providence

to make a judgement on that.

But, to give a Scriptural instance in the History of *Joseph* (not to mention that of *Job* or *David*,) what a marvellous surprize is in it! Take every passage of it solely by it self, and separate it from the rest, and how hard a one it is; *all is then against him*: To be hated by his brethren, that is bad; to be sold by them for a Slave to the *Ishmaelites*, and by these to *Potiphar* is worse; to be injuriously accused of his Mistress, and so condemn'd to perpetual Prisonment, worst of all. All these are hard, and *separately* all against him; but in *concatenation and together*, as one disposeth and prepareth for another, so they all *co-operate* in the *End* to his preferment, and are *all for him*.

For it was by the *Buttler* whose Dream he had interpreted, that such a *mention* was made in favour of him unto *Pharaoh*, as occasion'd his Preferment. It was in *Prison* he

be

became acquainted with the Butler, and interpreted his Dream; it was his *Mistress's Accusation*, which compos'd his *Mistimus*, and hurried him to Prison; it was the avarice and griping of the *Ishmaelites*, that brought him to his Mistress; and it was the Malice and Envy of his Brethren, that brought him to the *Ishmaelites*; and thus he comes to Preferment, and who would have thought it thus? *All work together, and in the End for Good.* Such an Ordering and over-ruling hand hath God in all the evil actions of Men; when Joseph's Brethren sell him into *Ægypt*: God is said to send him. Humane Malice and Divine Providence, may be together in the same act; wherein Men have an evil hand, God hath a good one; who brings Light out of Darkness, and turns Evil in the End to Good. This for Particular Providence.

Senec. cur.

Sen. vir.

mal. sunt.

cap. 3.

Hear Seneca.

— Difficillimum ex omnibus que

pro-

proposui, videtur quod primum dixi:
pro ipsis esse quibus eveniunt, ista
que horremus, ac tremimus. Pro
ipsis est, inquis, in exilium projici,
inegestatem deduci, liberos, conju-
gem efferre, ignominia affici, debi-
litari? Si miraris, hoc pro aliquo
esse, miraberis quosdam ferro & ig-
ne curari nec minus fame ac siti,
sed si cogitaveris tecum, remedii
causa, quibusdam & radi ossa & le-
gi, & extrahi venas, & quaedam
amputari membra, quae sine totius
perniciie corporis habere non pote-
rant: hoc quoque patieris probari ti-
bi, quaedam incommoda pro his esse,
quibus accidunt: tam me hercules,
quam quaedam quae laudantur atque
appetuntur, contra eos esse, quos de-
lectaverunt, simillima cruditatibus,
ebrietatibusque & ceteris quae necant
per voluptatem, &c.

Once, it is the End of all (as
we have evidenc'd) that must open
and unlock the Cabala, and Mystery
of things at full; and if it be, then
certainly, in being so precipitate
and

and hasty, as not to stay it, to make a settled and establish't judgement, we as well betray an extraordinary Ignorance, and Folly, as a like Temerity and Rashness. For though there be a visible and apparent correspondency in some administrations, [Good in the End of them to the Good, as to *Job*, to *Joseph*, to *David*; and Evil at the furthest, in the End of them to the Evil, as in *Adonibezek*, *Pherecydes Syrus*, *Attila*, &c.] That we may acknowledge the righteousness and justice, which doth rule the world; yet it is obscure and hid in many others, that we may also know there is another day to come, that must more fully declare it. Some Mens sins go before judgement, and others follow after. So *Job* 21. 7, 8, 9, 10, 11, 12, 13, 30. (the wicked) spend their Daies in wealth, and in a moment go down to the Grave. (But) He reserved to the day of Destruction they shall be brought forth to the Day of wrath.

It was *this consideration* satisfied many thinking and inquisitive Philosophers, about the seeming inequality of things, who had otherwise been foundred on the same Rock with *Diagoras Melius*, [One of them, that made at first a great Profession of Religion and Piety, but did afterward abandon and forsake it, utterly denying the Being, and Existence of God, because he saw not speedy vengeance executed by him, on his perjur'd Friend, with whom he had deposited his money, and who forswore it.] But *those being thoroughly persuaded of a Future day of judgement*, and that there was a *Minos*, or a *Radamanthos*, or an *Æacus*, a righteous and severe Judge, who would accurately scan there in the Lives and Actions of all men, and then accordingly retribute to them, as he found upon research; They acquiesced in that, and so should we. For *when things are try'd, the Heavens shall record that*
 Righte-

Righteousness of God. Hear the
Grave Plutarch.

Plutarch
de consolat.
ad Apoll

— Ἐπεὶ γυμνοὶς κείνους ἀπάντη
τέτων. Τεθνεώτας γὰρ δὲ κείνους, ἢ
κεῖνους δὲ γυμνὸν εἶναι, τεθνεώτα αὐτῶν
τῇ ψυχῇ αὐτῶν ἢ ψυχῇ θειοφύτου ἐ-
αίφνης ἀποθανόντος ἐκίσε, ἑρμῆος ἀπάσης
ἢ συγγενῶν καλαλιτόντα δὴ τῆς γῆς παύ-
τα ἐκάνον ἢ κόσμον, ἵνα ἡ κείσις δικαιο-
σύνη. ἐγὼ δὲ ταῦτα ἐγνώκως πείσθη
ἢ ὑμῶν, ἐποιεσάμην δικαστὴς ὑμῶν ἱ-
μαστῶν, δύο μὲν ἐκ τῆς Ἀσίας Μίνο τε ἢ
Ραδάμανθον, ἵνα ὃ ἐκ τῆς Ἑλλάδος,
Αἰακόν

SECT. 5.

Again, though all things for
the *Matter* come alike to all, and
so there is but one event both to
the Righteous and the Wicked,
yet *formally*, and in respect of
Good and Evil, so they do not;
the same event is *sanctified to the
one, which is not to the other*; so
that to the one it is Good, and to
the other Evil : Fortune (as they
call it) as well *Adverse as Prospe-*
rons,

tant, it makes a Good man better, and so is good to him; but a Bad man worse, and so to him it is Evil. So *Epicæctus*.

— Εμοὶ ὅ πάντα ἄσσια σηματοῦμαι, εἰάν τις θέλω. Ὅ, τι γὰρ ἀν' ἐτέρον ἀποβαίη, ἐπ' ἐμοὶ ὄν, ὠφελιθῶμαι ἀπ' αὐτῆ. *Epicæctus in Epichirid. cap. 24.*

Arrianus.

— Φέρε τῷ ᾧ Ζεῦ, τῷ θεῷ τίς πείσασιν; ἔγω γὰρ παρὰ τελευτῇ ἐν σὺ μοι δεδ' ὁμῶς, ὡς ἀφ' ἑμαυτοῦ, πρὸς τὸ κοσμεῖν διὰ τοῦ ἀποβαίοντος ἐμαυτῶν. *Arrian. Epicæct. lib. c. 5.*

Seneca.

— *Nihil accidere bono viro mali potest. Non miscentur contraria. Manet in statu, & quicquid evenit in suum calorem trahit.* *Senec. tur. bon. vi. mal. fiant. cap. 2.*

So *Socrates.*

— *Nec enim cuiquam bono maliquidquam evenire potest, nec vivo, nec mortuo: nec unquam ejus res a diis immortalibus negligentur. Nec mihi ipsi hoc accidit fortuito, nec per te, a quibus accusatus sum, aut a quibus condemnatus habeo, quid succenseam, nisi quod mihi nocere se crediderunt.* *Orat. ad Iulic. in Cicero. Tusc. Quæst. l. 1.*

Now Events *Materially* accept.

F

ed,

ed, and as in themselves, so they are not marks to judge by, either of the Love or Hatred, which Almighty God has for us, but only *Formally*, as Good and Evil, as sanctified and un sanctified; that is, either as they are blessed to be Instruments or means of vertue, or else are cursed, and so are Rises and occasions of vice; or else of greater temporal Evils. Thus Solomon is understood. *All come alike* Materially, but not *Formally*. And there is the wisdom, that when the *Events are the same*, the Good and Evil are not. And thus it is.

For none of those external things the Atheist calleth Goods or Evils, are in themselves *intrinsically* so, but being in themselves *indifferent*, are only *relatively* Good or Evil, so as they are either *used or abused* by those that have them; and as they prove in the end. Mens Tables may become snares, and out of the Eater meat may come, and

Explicated and Asserted.

51

to shew *this*, that God promiscuously bestows *them*. So Seneca.

— *Hoc est propositum Deo, quod sapienti viro, ostendere hæc quæ vulgus appetit, quæ reformidat, nec bona esse, nec mala. Apparebunt autem bona esse, si illa non nisi bonis viris tribuerit, &c.*

Senec. cur.
bon. vir.
mal fiant.
cap. 5.

Again.

— *Divitias nego bonum esse: nam si essent, bonos facerent.*

Senec de
vit. beat.
cap. 24.

All Goodness, it consisteth in relation and convenience; things are onely good, so far as sutable and proper, (and) those are Evil which are otherwise: what is one Mans meat, it is anothers poison; and what is good in one circumstance is not alwayes so, but it is often very evil in another; and what seemeth temporally Good, as also Evil, for the present, may in the End prove contrary; and often doth, we daily see't. *Quod videtur non est.*

Vide Arri-
an. in Epiſt.
ſuo lib. 4.
cap 6. per
totum.

Wherefore, if God denies his Children or Servants what the Atheist thinketh good for them,

(because it seemeth so) or else influcth on them what the Atheist apprehendeth Evil; he *doth the former because he seeth, and he seeth further and clearest*, that indeed it is not good; and so he doth the latter, either to procure them greater Good, or for preventing greater Evil. *Arrianus* saw this.

*Arrian.
Epict. lib
4. cap. 7.*

— Ἄλλ' αἰὲ μᾶλλον ἐκείνο θέλω, ὃ γινόμενον. Κρεῖττον γὰρ ἡγῆμαι ὁ θεὸς θέλει, ἢ ἐγώ. Προσκέσομαι δὲ ἄκοντο καὶ ἐκείνῳ, σωορμῶ, ὀρέγομαι, ἀλλὰ σωθῆλω.

and this consideration justifieth God.

For as a Father who corrects his child, but to mend him, or who refuses to him a knife, wherewith he seeth he will cut his Fingers; or who abstracts a marriage that seemeth advantageous to his Son, which (he foresees) in the End will prove his Ruin; He loses not the Reputation of a Good or Kind Father, but acquireth to it that of wise: so also 'tis with God, God is a Good Father.

Father, and if he afflict, *it is* (if need be) *but to embetter and improve* his Children; or if he refuse them what they apprehend to be obliging, and Good, *ris* because indeed it is not so; it would be ruinous (if he should grant it) or detrimental at the least, to their eternal, or else their temporal State. They would lose in Goods of the mind, and in their Spiritual Comforts, what they gain in these of the body, or the like.

Nor has he *absolutely promis'd* Health, or Riches, or Honour, or any one External thing, but all as far as they conferr (to us) [*no Good thing will be withhold;*] and 'tis Good he has not *absolutely* promis'd any; seeing as the case may be, *they all may turn to hurt*. There is a *fore Evil which I have seen under the Sun, namely Riches kept for the Owners thereof to their hurt*. And there is a time wherein *one man ruleth over another to his own hurt*.

Senec. de
Pro. id. c. 3.

So Seneca.

Senec. de
vit. beat.
cap. 14.— Mala pro bonis petenti pericu-
losum est assequi.

SECT. 6.

And here it ought to be remark-
ed, that a great *occasion* of mistake
in this matter, is the *impertinent*
judgement, which is made of Good
and Evil by *Sense*; to reform which,
we must consider that *Sense* is not
the sole and proper *Measure* of
them; there is indeed a *Sensitive*,
but this is but an *Animal*, an infe-
riour Good or Evil; there is a
Higher, a more exalted and Su-
perior, which is the *Rational* and
Humane. It is the *Rational Appe-*
tite, and not the *Sensitive*, that is
the *Measure* of Good and Evil
among *men*, that will not sink
themselves to the *Beasts*. To man
there are better Goods than the
Sensitive, and worse Evils. These
of Reason, are as much *superior*
unto them of *Sense*, as men them-
selves

selves to Beasts. Wherefore, he is no gainer, that gets but sensitive Good, by the losse of Rational. So Seneca.

— *Altum quiddam est Virtus, ex-
cellsum, regale, invictum, infatiga-
bile: voluptas humile, servile, im-
becillum, caducum, cujus statio ac
domicilium fornices & propinae
sunt.* Sen. de vir:
b at. cap. 7.

— *Quid mihi voluptatem nomi-
nas? Hominis bonum quero, non
ventris, qui pecundibus ac beluis laxi-
or est.* cap. 9.

And if a Father try his Son, or exercise his vertue: and refuse to gratifie him in a small and petty Boon, but to see how he will take it; resolving if he take it well, to recompence him with a greater, what injury is done the Child? or what unkindness can the Atheist find in the Father? And this is the Case. For no Believer is a loser by his Crosses, seeing if he bear them well, his light afflictions, which are but for a moment, work out for him

a far more exceeding] and eternal weight of Glory. Now a Poet bringeth not his Heroe to his utmost Felicity, but in the conclusion, after he hath made him give a thousand proofs of his vertue, and hath made him pass a thousand difficulties. We must be at pains for heaven; many shall seek, and shall not enter; we must strive if we will enter. Heaven is taken by violence. Remember the Olympic Exercises. The Apostle alludes to them; So run, as you may obtain, Strive lawfully, &c.

S E C T. 7.

The Genesis of Man and Things, the best Apology for Providence, against the cavils of the Atheists; and a great instance of Divine Benignity. The Atheists (1.) Objection, That God did not fix and settle Adam in it, fully answered and exposed as irrational. (2.) Objection, The Iniquity of God and Provi-

Providence in concluding all men under misery, for the Sin of One: This removed and the righteousness of God asserted and vindicated.

But what does most illustriously set off the Goodness and Benignity of God beyond exception, is this consideration, that *Man was in his first Condition, made both Innocent and Happy*; placed by Divine Bounty in a Garden most delicious, and as free from all trouble, as he was from sin; he had as many Servitours obsequious to his will, while he was so to God's, as there were Creatures; nor had he any Cross Incounters or Displeasures then. And if he have occasion to complain now of any alteration made in it, (as it cannot be denied, but indeed he has) it must be of himself, who if he be no longer Happy, it is because he is no longer innocent, but having first revolted from his Maker, all the Creatures

tures now revolt from him. The very ground is Cursed, and he is made to see his Folly and his Sin together, in the Punishment of it. But, *from the beginning it was not so.* Death and Curse came in by Sin. *Cursed is the Ground for thy sake, in sorrow shalt thou eat, &c.* Many Heathens saw this, That of Homer is Pertinent.

Homer.
Odiss. a.

ὦ πόποι, ὅσον δῖον Διὸς βροτῶν αἰτιόσασθαι.
Ἐξ ἡμῶν γάρ φασι κακ' ἐμμεναι, οἳ ἴδμεν
αὐτοὶ.

Ζῆσιν αἶτα θαλίηναι ὡς μὲν ἄλλ' ἴχθυον

Which one well translates.

O Dii quàm falsè mortales numini
cæli

Incusant, causasq; sibi fontemq; ma-
lorum

E vobis pendere, putant, casusq; no-
fandos:

Sed nihilest, sua nam pereunt obse-
cra scelesti

Ac præter fatum cumulant sibi con-
dolores.

Epithal.
Pelei &
Thetid.

Hear Catullus.

Sed postquam tellus scelere est imbuta
nefando,

*Iustitiamq; omnes cupida de monte
fugarunt —*

And *Hesiod* in his *Ἔργα καὶ ἡμέραι*,
describing the *Golden Age*, doth
evidently represent the State of
Man in Paradise.

οὐδὲν γυνάσσι θνητοὶ τ' ἀνθρώποι.

Ἄλλων γὰρ πρῶτα θεῶν μετόπισθε ἀνθρώπων.

Ἀλλὰ καὶ τοῖσιν ἀνέμια δάματ' ἔχουσιν.

Wherein also the famous *Ovid*
admirably imitates him; and what
other is his Story of *Pandora*, than
an Allusion to the *Fall of Man*,
which was occasion'd by a Wo-
man.

It may be *Plato* and *Timæus* had
regard to *Genesis*, when they asser-
ted nothing mortal was immedi-
ately created; for nothing was at
first made so; unless you will be
subtil, and distinguish accurately,
by affirming that the things cre-
ated, were at first *Mortalia*, though
they were not *Moritura*; and be it
so, yet Death came in by Sin, and
so,

so, it could not be before it, which is as much as (probably) they meant, or we would have them to.

But if they meant it not in that, it is as evident as Light it self they did in *Pre-existence*; [Theory obtaining over all the World] *This being nothing but Depravation of the History of Adams Fall and his Exilement out of Paradise.* This is *Plato's* descent of Souls. Which whoever shall peruse *Hierocles* his account thereof, a person that could well give it, must needs as soon acknowledge, as we shall consider. And in regard it is important to demonstrate this Truth, as well against the knot of Learned men, that understand it in the Letter, as for the present purpose; I shall here alledge *Hierocles* in his own terms and at large,

*Hierocl. in
earm. Py.
thag.*

—Κάτῃσι γὰρ ἡ ἀποτίπῃ τῶν
δαίμονων· ἡ δὲ ἀνθρωπίνου.

Εἰ

Εὐσεβίου φησιν ὁ Πυθαγόρειος,
 ——— θυγὰς δεῖθαι, καὶ ἀλήτης,
 Νίκην μακροχρόνιον πλάσσειν. ———
 ἐπιστῶν, καὶ τὸ ἀρχαῖον ἔχειν ὑπολαμβάνει,
 εἰ οὐκ ἐστὶν τὰ πάλαι γινώσκον καὶ ἀπερὶστα χα-
 ρον, ὡς αὐτοὶ λέγουσι,
 ἔσθ' ἔστις τε, καὶ ἐστὶς τε, καὶ ἄλλων ἔστις
 ἑαυτῶν. Εἰς οὖν οἱ ἐκπαισθέντες, αἵτις.
 ——— Ἀνα λειμῶνα καὶ σκότον ἡλδο-
 κισιν. Ἡ δὲ ἱστορία τῆς φύσεως καὶ τῆς ἀ-
 νθρωπίνης φύσεως πρὸς τὴν ἀληθείαν ἐπέγε-
 ται λειμῶνα. Ὁν ὑπολειπόμενον, τῇ ὁρμῇ τῆς
 περὶ τὴν φύσιν εἰς γῆινον ἔρχεται σῶμα ὅλ-
 λον — αἰῶν ἁμειβόμενος. Τέτοις δὲ καὶ
 πλάτων ἐστὶν σύμφωνος πάλαι μὴ τῆς καθό-
 δε ταυτὶ λέγων. Ὅταν δὲ ἀδυνατήσα-
 ια ἐπισπεύδαι μὴ ἴδῃ, καὶ τινεὶ σωτηρίᾳ
 χρυσωμένη περὶ τὴν φύσιν, καὶ ὅτι τὸ γινώ-
 σκειν τὸ καὶ νόμος αὐτῶν εἰς ζῶαν θνητὸν
 ἀναμειβόμενος. Περὶ δὲ τῆς ἀνθρώπου ταῦτα.

A Pregnant Testimony. Here's a
 Fall, and of Man, and for Sin.
 It is from *Non Peccare*. God
 made Man Upright, but he found
 out many inventions. This is Plato's
 Descent of Souls.

But if God be infinitely Good and
 True, and Righteous, (replies the
 Atheist), how is it, that he did not
 settle

settle Adam in his Innocence and Happiness? What salvo hath he for his own Righteousness, who so mercifully suffered man to slide from His? Is he not an Accessory to the Crime, who (when he could prevent) permits it? He that doth not hinder Murder, or other wickedness, when 'tis in his Power so to do, is to be interpreted in all reason, to will it. God could have hinder'd Adam's. What say you therefore since he did not? How can you call him good and charitable, that would not prevent such misery? and how Righteous and Holy, that did permit such sin?

But seeing nothing gives but what it has it self, must not he be Holy, Pure, and Righteous, that Formed man so? and he Good, that so abundantly accommodated man, and freely furnish'd him with all conveniencies and Comforts? Now God not onely most Benignly created Man in Innocence and Happiness, but obliging

by conferr'd also to Establish him and
 in him in it. He ordained him a
 Tree of Life [and Adam might
 have eaten of it, if he would him-
 self, as well as of the other of know-
 ledge.] Nor was it proper that he
 should do more toward it. It was
 not congruous and fit, he should
 determine arbitrary and spontane-
 ous Agents, (and let the Atheist
 Judge) as he had done the Na-
 tural : nor agreeable that Man, an
 Agent *ad utrum-libet*, one that
 could deliberate and act on choice,
 that could freely and electively in-
 cline to both extreams, should be de-
 termin'd, as a Stone to one of them.
 It was fit elective Creatures should
 be left to their choice; and so was
 Man. A Tree of Life, and a Tree
 of knowledge [Life and Death]
 were both before him, and he
 might take his choice. Verily,
 God is irrationally charged (and
 let *Arriannus* in his *Epicetus* judge)
 for not designing a perpetual hap-
 piness unto a Rational and know-
 ing

*Arrian.
 Epict. lib.
 1. cap. 7.*

ing Creature, in a way that was, not agreeable to Reason, as sure he must, if he had settled and established a willing, a free, an arbitrary, and elective Creature, in a State *against* his will, or *without* it. Nothing wanted but mans will, to make his happiness eternal. The Tree of Life was before him, and he might have eaten, and so have lived for ever, if he would, the very *Angels* themselves in Heaven were left to their choice; and reason good sayes *Hierocles*.

*Hierocl. in
Carm. Py-
thag.*

— Σύμμετρε γὰρ ταῖς ἐστίαις τῷ ὄντι
καὶ τῆς περὶ αὐτὰς διατάξεως. καὶ ὡς ἐκαστα ἐστὶν
πρὸς τὸ διμελεγεῖν δεῦ, ἔτω καὶ περὶ αὐτὰ ἀξι-
ται. —

For if the great God should have restrained *Adam* phisically and forcibly, and not *morally* onely (as he did) and by a Law, from eating of the one Tree; or else should violently have compel'd him (as now the Atheist doth require) to pluck and eat of the other; as he had not congruously treated *Adam*,
in

in the Notion of a Free and Arbitrary Agent, so neither had he *try-*
ed what he would do of himself.
Besides, there had not then been
any *need of Law*, for as much as it
had been impertinent, to interdict
eating to one, that could not pos-
sibly eat; and then if no Law, there
had been no obedience neither,
and consequently no Reward nor
Punishment; and if no Law, no
Obedience, no Reward nor Pu-
nishment, then no *Government* nei-
ther, and then in vain had *Adam*,
in the very constitution of his Na-
ture, been a governable Creature,
seeing (if this had been) he were
never to be actually governed.
Natural Agents are not (properly)
governed, but Morall Ones, and
Moral Agents must be governed
Morally. Hear *Arrianus*.

Arrian.

Epiſt. lib. 1

c. 6.

— Καὶ τοι οὕτως θεός ἐ μόνον ἔδωκεν ἡ-
μῖν τὰς δυνάμεις ταύτας, καθ' αἷς οἰσόμε-
θα τὸ ὑποβαῖτον, μὴ ταπεινέμενοι, μηδὲ συ-
κλήμενοι ὑπ' αὐτῷ, ἀλλ' ὁ ὡς ἀγαθὸν βα-
σιλεὺς καὶ ταῖς ἀληθείαις παρῶν, ἀκώλυτον

αὐτὸ ἴδωκεν, ἀνανόγηκεν, ἀπαρπάρα-
 ὄλεν αὐτὸ ἐφ' ἡμῖν ἐποίησεν. Οὐδ' ἐ-
 παύει τίνα πρὸς αὐτὸ ἰσχυρῶς ἐπιλατῶν, ὥστε
 λύσαι ἢ ἐμποδίσαι. Ταῦτα ἔχοντες ἐπι-
 δεξα, καὶ ὑμεῖτε, καὶ χρῆσθε αὐτοῖς; καὶ ἐ-
 νδυνάστε, τίνα ἐλπιέτε, καὶ παρὰ τὸν Θεόν, κα-
 λὰ καὶ θηδὸν πενθόντες, καὶ εἰσόντες, οἱ μὲν
 πρὸς αὐτὸν ὃ δόξα ἀποτε τυφλωμένοι, μὴ
 ἀπηνειώσκοντες ὃ εὐσεβεῖται. Οὐδ' ἐπ' ἀν-
 νεῖας εἰς μέμψεις καὶ τὰ ἐκλήματα τῶν δι-
 ὀλεστέων.

Nor is God obliged in the No-
 tion of Good or Righteous Governor,
 violently to restrain the Governed
 from all unrighteousness, or to
 promote their weal and Good vi-
 olently; that is not for a Governor
 (as such) to do; and therefore
 that God did not, is not in de-
 rogation of his Purity or Goodness.
 A Governor restraineth Evil, and
 advanceth Good, not by *tying* mens
 hands, but by enacting good *Laws*,
 by enforcing them with Menaces
 and Threats, and with Rewards
 and Compensations; by executing
 penalties on those that break them
 and by renumerating those that do

not

not. And though a *Subject* be an Accessory to the Crime, and Evil which he doth not hinder, if he can, and be interpreted to will it, if he do not do his natural utmost to prevent it, because he is obliged by a Law to do so; yet the Governour that maketh Law, [he being under none, but that of *Equity and Fitness, which is to rule by Law, and as a Governour*] is not accusable of Crimes, which he forbids and Punishes. He is a good Governour, that makes good Laws, and rules by them, and not by force.

But grant it (says the Atheist) That it was Divine Bounty to create Adam in a state of Happiness, and no omission, not to establish him, and fix him in it; but what equality in this, not to say what injurie, that when but One was in the Sin and guilt, he yet concludeth all men in the Punishment; as if, because the Parents eat the sower grapes, the Childrens teeth must be on edge. Euripides complaint is just here

Plutarch.

de iis qui

cat-aNum.

corrip

— Τα ὅτι τέκοντων ἀνάμνησις ἐστὶν
ἐν ἑστέον τρεῖς.

Deriving

I answer, There is no iniquity at all, *in imputing* unto all the sin of One, when you consider that that One was All; and those All are One. Adam was the whole kind; and All descendants from him, are but One Adam. Many members make but One whole. Mankind is a Tree, whose Root is Adam, all whose Children are but Branches, which deriving from him, and proceeding out of him, were at first in him, and so they all were; and when he sinned, not one of them but was; All were yet unborn, which must be minded.

And what maketh this consideration of the greater moment, is another, that Eve herself came out of Adam; so that Adam was intirely All; All are come from Adam, and Eve, and Eve herself from Adam. Had there been Non Adamites, or Non intire Descendants from Adam, such as Jesus Christ, who was begotten

gotten of the Holy Spirit, it had not seemed reasonable, that the Sin of Adam, should be imputed to them. But seeing Mankind is an *Extended Adam*, and as it were, but one *suppositum*; and Actions are of supposites; though it were but He, the Root that sinned (actually) the Guilt is yet imputed to the Branches, which were in him; it not being thought unreasonable, that he which stealeth, or else Assassinate but with his *hand*, should yet be hanged for it by the Neck. All are *concluded* with him, being All *included* in him. And therefore Adams fall, is call'd the Fall of Man.

Derived

Derived

This is a *Scriptural ground*

Εἰς τὸ πᾶντες ἡμᾶς

and so agreeable to Reason that the Light of Nature shews it; for (beside the use of Men, wherein the whole blood is looked on as tainted, if but the Father be a Tray-tour, and wherein nothing is more common, than for Parents to co-

venant for Children, &c.) Plutarch
 speaketh home.

— Καὶ τὸ γεννηθὲν ἔχ' ὥς τι δημιουργοῦ
 πεπονημένον ἀπ' ἡλλακίαι τῷ γεννησάντῳ
 αὐτῷ γὰρ ἔχ' ὥς αὐτῷ γέγονεν ὥς τ'
 τι καὶ φέρεται ὅτ' ἐκείνῳ μέρος ἐν αὐτῷ
 κολλήσας περσπικόντως καὶ τιμωμένον. Εἰ
 μὴ δ' ὅξαις παίζειν ἔγωγε, φαίω ἂν ἀνδ-
 ρά τα Κασάνδρην καταχαλκευόμενον καὶ
 θύων ἄνδρ' ἄδικότερον καὶ τὸ δια-
 σίε βαῖμα μετὰ τῷ τελευτῶν ἐξορίζον
 καὶ Συρακουσίαν. ἢ τὸς ἐκ γόνος αὐτοῦ
 δίκην τίοντας. τῷ μὲν γὰρ ἀνδρείαντι τῇ
 Κασάνδρῃ φύσεως ἔδεν ὅτι, καὶ τ' ἔκρινεν,
 διασυσίε ψυχὴν προέλοιπε. Νυσσάμ' ὅτι
 Ἀπολλοκράτης καὶ Ἀντιπάτρης καὶ Φιλίππος
 τοῖς ἄλλοις ὁμοίως παισὶ ὅτ' ποιητῶν
 κλεινὰτατον ἐμπέφυκε καὶ πάρεστι μέρος
 ἡσυχαιοῦν ἔδ' ἀργόν, ἀλλὰ ζῶσιν αὐτῷ
 τρέφοντάς, καὶ διοικουῦντας καὶ φρονέουσιν
 καὶ τὸν δὲν δὴν ἔδ' ἀποπον ἂν ἐκείνων ὅτι
 ἔχουσι τὰ ἐκείνων.

Again, if Adam had not lapsed,
 then all Descendants from him had
 been possessed of the Happiness which
 he enjoyed, and so had stood with him,
 and the Atheist holds not that un-
 reasonable; and if it be not so, that
 he

he should stand, it cannot be so,
he should fall for his Children;
since it is but reason, that, if Chil-
dren may be benefited and advan-
tag'd by their Parents, they may
be also disadvantage'd and disserv'd
in them. *Qui sentit commodum,
sentiet incommodum.* Plutarch
thought so.

Ἄρτι δὲ (ἔπειτα) δὲ τῶν, τὸ σφοδρὸν
αὐτοῦ τῆς κατηγορίας, καὶ μὴ φέρε πικρὰς καὶ
κολάζονται τινες ἐκ κακῶν γεγονότες ἢ πο-
νηρῶν, ἢ μὴ χαίρει μὴδ' ἐπαίνει τιμωρίας
ωφελείας. Δὲ γὰρ ἐν τῷ χρεὶ ἐν τῷ
φύσιν τῆς ἀρετῆς ἀνασφάζουσα, ἐν λόγῳ μὴ-
δ' ἢ κόλασιν οὐκ ἔστι δὲ ἀπανδάν καὶ περ-
πολείπειν ὅτι ταῖς ἀδικίαις, ἀλλὰ σιωπε-
τήχην ἐκείνη τὸ καὶ ἀξίαν ἀντιτιθέσθαι
ἐκδιδέσθαι. Ὁ δὲ τοῖς ἀπὸ κίμωνος ἡδέ-
ως ὅσον Ἀδωρήσι τιμωμένοις, καὶ δὲ Λα-
χάρεις, ἢ Ἀείωνος ἐκγίνων ἐλαυτομύθων,
ἐχθροὺς καὶ ἀγαπητοὺς, ὑγίαι καὶ λῆαν
καὶ ῥάθυμους, μᾶλλον δὲ φίλας οὐκ ἐλαυτομύ-
θους πρὸς τὸ δῶρον.

Finally though all have Sinn'd
in Adam, and so have Misery and
Punishment entail'd upon them,
yet that misery and Punishment is

not so great, but that there is a greater mixture of Clemency and Mercy in it; the Life is left them without entailment of calamity upon it, is yet such as *they are loath to part with*; and they are favoured in it, with opportunities of making their condition better than at first it was, by playing an after Game, Thus the Fall is made to be good for them, since they have a rise to get by it: and hear Plutarch.

— Καὶ ὁ Θεὸς δὲ ὅταν ὁ ἄνθρωπος ἐκείνην τὴν χεῖρα ἐκείνην ἀποσπᾷ.

S E C T. 8.

Divine Benignity and Goodness illustrated in his relieving Acts of Grace. Man gets by the Fall. Why his First State, though Good, was not best.

Well then God is Good; yes so infinitely Good and Bountiful, that, though man had miserably bankrupt, and fool'd all he had away; yet

yet has he of his own alone immense Goodness and Charity, *so stupendiously repaired him again, with such a new Stock in Jesus Christ*, that if he be not infinitely wanting to himself, as well as to his Master, he may be made for ever by his breaking. *God so [so] loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life, Everlasting Life.*

Thus, Humane condition, it is capable of *being better'd by the Fall*, it being in the kind of Man by Grace, as 'tis in other kinds by Nature, he riseth by his Fall; the Corn is not quickened nor multiplied, except it die; Man was not to be *quickened by the Lord from Heaven*, nor advanced from a natural into a better State of Spiritual, and Immortal Life, but after he was *Spiritually dead*: *You who were dead in trespasses and sins, hath he quickened.*

The

The Natural condition of the Man was Good in Paradise, and as good as that could be, but his Spiritual is better, and it was agreeable unto the Law and Method of Nature; that what was good should precede, and what was better follow after; it being Nature's order, to proceed from things lesse Perfect, unto things more so. For in the Genesis of things (if you consult it) it was first Evening, then Morning; first Darkness, then Light; first the Naturals were made, then the Vegetables; first the Animals, then the Rationals; and tis to this that our Apostle alludes; The first man Adam was made a living Soul; the last Adam was made a quickning Spirit. Howbeit that was not first which is Spiritual; but that which is natural; and afterward that which is spiritual. The first man is of the earth Earthly. The second Man is the Lord from Heaven. Thus is Man's Condition betterd in that now, Divine Grace brought by Jesus Christ. SECT

S E C T. 4.

The Atheists Objection of impossible conditions, and of Reprobation destroyed, Gods Universal love evinced, Election, and Reprobation explained. Reprobation in a comparative sense vindicated. The Terms of Grace, Practicable. Humane Impotency Moral, not Physical.

Yes (sayes the Atheist) so it lookes ; for if he do extend his Grace (as he is said) to men, it is on Terms, so insupportable and hard, that they cannot possibly perform them ; as if impossible conditions did not nullifie his grants, and make his Promises Denials ; but that it were in his Law, as Lawers tells us it is in ours, wherein a Promise on Impossible Conditions, does immediately invest in Right. What Grace is this to look for tales of Bricks, without affording straw ? He bids

us come indeed (but when he knows we cannot) and then he tells us, we shall have. And is not this a great Evincement of Benignity, and love to Mankind, is it not? that he hath made the greatest part thereof to damn it? what means Reprobation else?

A most malicious imputation this! For as Plutarch.

Plutarch.¹
in Platonick.
Question.

— Οὐδὲς ἰδὲ δίκης ἀργέειται.

God has not made a man to damn him; he hath an universal (though not an equal Love) for all the Kind: and has given ample demonstrations of it in his Son: who assumed not the Person, but the Nature; He so loved the world, that he gave his only begotten Son, &c. God sent not his Son into the world to condemn the world, but that the world through him might be saved.

What Evidences are there of his Pleasure (let me see but one of it) that the wicked die? when there are so many of his will (that) he should

return from his wicked wayes, and live! Doth he not invite all? Doth he not beseech, and call all? [*Ho every one that thirsteth, &c.*] Doth he not afford sufficient means, and send his Ministers and Word to All? Is there not an universal Act of Amnesty; without a Man excepted, so he will come in? yes verily the *Apostles* were obliged to go to all the world, and preach the Gospel to every Creature.

And that very *Reprobation*, which is so great a scandal and offence unto the Atheist, onely because he has no right understanding and resentment of it, what is it but a lesser love? It may not be interpreted in a positive and simple sence, but onely in a comparative, as *not importing a simple Aversion or Hatred, but a lesse intense love.* So that as they are called Chosen or Elect, whom he especially favours, so these are Reprobate or hated, whom he doth only

only generally love, but doth not specially favour. It was thus he Reprobated Esau, or hated him before his doing Good or Evil, not in a positive and simple, but in a comparative sense; he loved him not in that degree he loved Jacob, with that especial and distinguishing love. And so comparatively he is said to hate him; just as Jesus Christ affirmeth them to hate Father and Mother. who love them eminently lesse then him, So Scriptural a Notion this is of Hatred.

Now to apply it; What if God, who has a general and common love to all (which he hath evinced in a thousand wayes, by his creating, his conserving, his providing for them in the present life, and by capacitating of them for a better end) have yet so special and distinguishing an one for others, that in respect thereof the former is as none? Is he the less Good, or less Benigne, because he is so much so? or must it be interpreted a want

of Goodness or Benignity to some, because he is abundant in it to others? as if it were not Righteous for the Great God to have his *Favourites*, when yet it is allowed and approved in men to have them. God doth but *generally* love some, to shew his *Power*; and he *speciallly* doth *favour* others, to shew his *Rich Grace*. Had he loved all a like, it would not look of Grace to any. Grace is Favour, and Favour is particular, and distinguishing. Nor had he shewn his power, if he had not *passed some by*, when he obliged others with Favours.

So infinitely Good is God; that the veryest Reprobate in all the world, has no occasion of a just complant against him; *He is as good as Sovereign*, and to manifest himself so, *he has in all Transactions so admirably temper'd Love and Power*, that if he is Sovereignly Gracious in some of them, He is in others as Benignly Sovereign: though he
Fa-

Favours some and not others, and that because he will, yet he has an universal love and general kindness for them all. Those that are not *Favourites* are yet consider'd as his *Subjects*, he willeth their Repentance, and as a Governour endeavours it; for though he use his Power and Dominion, that he might shew his *indignation against Sin*, as well as his aversion, yet it *only is on such he has first endured with much long suffering*, who by aggravated guilt, have merited destruction, and so *have fitted and prepared themselves for it*, and now, is God Evil or Unrighteous? if you state it thus; and so Scripture states it, keep to these Termes, and Reprobation is defensible.

Nor is God a hard Master; he requireth not impossibilities, or Tales of Brick without Straw; for, though he might consider man in great Justice, *not as he hath made himself, but as he was made at first*, and so agreeably expect from him

according to the Stock, which then was given him; yet *He hath condescended to compound*, and by an Act of Grace, as infinite as is himself, has offered bankrupt *Adam New Termes*, and such as are agreeable unto him now in this Condition, and feasible. I say now, for otherwise indeed *Impossible Conditions* (as Logicians tell us) were *refusals*; or if, as many say, the Terms offered unto Man, were bottomed on Estimates that are not, and on consideration of a Stock at first given, but which is no longer, *they were not gracious and relieving*, and consequently could not be intended to oblige Man anew, since his contracted inability; but to upbraid him and reproach him with it.)

No, *God requires nothing of a Man* [not in the Covenant of Grace] *but what substantially is natural*; and let the Atheist or any other otherwise perswaded, instance but in one required Act to

H the

the contrary ; to believe, to repent, to love, &c. Are Acts substantially within the compass of the Humane Nature, and which one exercises every day ; He believeth some reports, and he Repenteth some Follies, he loves his Friend, &c. and God obliges him but to Believe and Credit him, to repent of Follies practised against him, and to affect and love him, as his Friend and Benefactor, the Acts substantially are the same, though the determinations of the Acts are not, their Moral Principles and Objects differ.

And, that *Inability, or Impotency of humane will*, which occasions so great a noise and murmur, is not to be understood as if there were not in it *Natural Liberty* ; *the Will of Man Essentially is free*, and Lady of her own actions, and its adæquate and proper object, Good ; *It is not Natural but Moral impotence, an inability in the Will of willing Spiritual Good, through a prepossession*

son of it, with such resistant Habits, with Love of the World, and with Lust, as being enmity to God, and all Divine Good, do so powerfully chain her unto one extremity, that she is not capable as long as she is under them, of inclining to the other. An irregenerate and unconverted man, he has the Faculty of willing, though not the exercise. [*Voluntatem habet, non velle.*] As one may have the *Visive Power* in the dark, though he cannot see, but in the Light. *Potentiam habet, sed non Possit*, and the Faculty of willing, Man hath, because he has the Faculty of Nilling. [*Est Ejus est velle cujus est nolle.*] Boetius proves it.

Boet. lib. 1
Prof. 2.

Animadverto inquit, idq; uti tu dicis ita esse consentio. Sed in hac herentium sibi serie causarum, estne ulla nostri arbitrii libertas, an ipsos quoq; humanorum motus animorum fatalis catena constringit. Phi. est inquit, neque enim fuerit ulla rationalis natura quin eidem libertas esset arbitrii; &c.

H 2

So

So that its impotency is but *vitious and habitual*, such as One as in *Truants*; that say they cannot learn, or in *Prejudiced Persons*, that say they cannot love, and indeed but very hardly can, as long as they are so; both which *experience* in themselves, something rising and reluctant at the thoughts of Love and Learning; and so do wicked Men, who all are *Truants* and *Prejudiced* with the Love of the World, and of Lust, they have Reluctancies arising in them, at the thoughts of God, and of all true Goodness. *Intus exhistens prohibet alienum*. You must cure their prejudices to convert them.

SECT.

SECT. 10.

The Atheists Reply of Terms still
impossible, though but morally so,
remov'd. Man's Power, but by
Gods Grace, explicated, asserted.
The cures of the mither'd Arme,
and of the Impotent man at Be-
thesda, Emblematical. Their
Application. The Wicked
Well, But call it Moral or Habitu-
all impotency (saith the Atheist)
and render it as culpable and faulty
as you can, yet, seeing it is such as
Grace did find him in, it reflects as
ill on that, if it be invincible and
obstinate, as if it were a Physical
and Simple one, what Grace is in
the Terms, which neither do consi-
der, nor relieve necessities; which
oblige a man to things impossible
unto him; and which exact a Victo-
ry and Conquest over prejudices that
are inveterate, and Raigning, and
that 'tis known, a man himself can

never overcome, or vanquish? We are asserted dead in Trespasses and Sins; that we can do nothing of our selves: the natural Man discerneth not the things of God; neither indeed can he, &c.

Then hear again, O Atheist, and admire, and never open more against Divine Goodness, which is much above the contradiction of the Wicked, as the Heavens themselves above the Earth; and herein see it, that in the Covenant of Grace, the Great God requireth nothing of a Man, but what he offers him his Help for, [*in me is thy Help*] which he conferreth on him in the way of *Duty and Dependance*. So that nothing is exacted as a Term, but what a man is able and sufficient to perform, not from any Power in himself, but by the help of God, who, by way of caution, (for the greater security of it) now keeps the whole Stock, intirely and solely in his own hand, seeing Man hath bankrupt once already with it,
when

when it was in *his*, and it is his Goodness to keep it for us. Now every *Man* can do with God's help, what every *Saint* doth do; Nothing without it, All with it. Not that we are *sufficient of our selves to do any thing, as of our selves*. A Sufficiency there is, but not of our selves; our *Sufficiency is of God*, 'tis not in him that willeth, that he willeth; nor in him that runneth, that he runneth; but in God that sheweth mercy, who giveth both to will and to do of his own good pleasure. Man can do nothing of himself, that *no Flesh might glory*; but with God's Help, he can do every thing, that he that glorieth, *might Glory in the Lord*. And men may have God's help, if they will; it is but ask, and have. But God must *help*, and therefore sayes *Pythagoras*.

Hierocl. in Carm. Pythag.

— 48' ΑΛΛ' ΕΡΧΕΤ ΕΠ' ΕΡΙΟΝ. 49. ΘΕΟΙΣΙΝ ΕΠΕΤΕΑΜΕΝΟΣ ΤΕ. ΑΕΖΑΙ.—

H 3

And

And Hierocles on him.

Πάντα τὰ πρὸς ᾧ κλῆσιν ἦν ἀγαθῶν,
αὐτοτελεῶντα διὰ βραχείων ὑπεργαίαν ἰ-
λόγῳ, τὸ τῆς ψυχῆς αὐτοκίνητον, καὶ ᾧ
τῷ θεῷ σμωρεύεται. Ἐι γὰρ καὶ ἐφ' ἡμῖν αἰ-
ρεσις ἦν καλῶν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῖν
θεόθεν ἔχοντες, τῆς παρ' ἐκείνου σμωρεύει-
ας, καὶ ΤΕΛΕΙΩΣΕΩΣ ἦν αἰδητῶν
πάντως περὶ χεῖρόν. Ἔοι καὶ γὰρ τὸ μὴ
παρ' ἡμῶν συνεδάζομενον ἐκλειόμενῃ χειρὶ
πρὸς αἴψην ἦν καλῶν τὸ ὅτι παρὰ θεῷ
συντελεόμενον χορηγία εἶναι καὶ πηγὴ τῆς δό-
σεως ἦν ἀγαθῶν. Καὶ τὸ μὴ ἐξ ἐνείσ-
κεν πεφυκέαι τὰ καλὰ. Τὸ ὅτι ἐκφάνειν πᾶ-
σι ζητεῖται ὁρθῶς. Ἡ δὲ ΕΥΧΗ μεθέορον
εἶναι τῆς τε παρ' ἡμῶν ζητήσεως, καὶ τῆς
παρὰ τοῦ θεοῦ δόσεως, ἐχομένη τῆς αἰτίας ἡ-
μῶν, τῆς ἐς τε τὸ εἶναι παραγέσης ἡμᾶς,
καὶ πρὸς τὸ εἶναι τελειέσης.

And Plutarch.

— Αἱς ὡδὲ ποιεῖ ᾧ πρᾶξιν ἀκρίσιον,
ἀλλὰ πᾶς ἐκκόλῃ δίδωσιν ἀρχῶν, καὶ τὸ θαρ-
ρεῖν καὶ τὸ ἐλπίζειν προσίδουσιν. ἢ γὰρ α-
παλλεκλίον ὅλως τὰ θεῖα πάσης αἰτίας
καὶ ἀρχῆς ἦν καθ' ἡμᾶς, ἢ τις ἂν ἀλλοῦ
εἴη τέρπῳ ᾧ βοηθεῖσιν ἀνθρώποις καὶ σμω-
ρεύουσιν;

Plutarch.

C. Marc.

Coriolanus.

and God will help if Men will try.
So Aeschylus.

— Ἀλλ' ὅταν πωδῇ τις αὐτὸς καὶ θεὸς
συνάπτεται.

This

This *Concurrence* and Trans-
action of Almighty God with men
is admirably represented in the
Method of Jesus Christ used when
he cur'd the *Impotent* and *Lame*;
For Instance, when he cur'd the
wither'd hand; which he did, by
bidding him that had it, *stretch* it
out: and so that other *impotent*
and *maimed* man, at *Bethesda*,
who could hardly stir his hand or
foot; by bidding him *take up his*
bed and walk.

One would have thought he
had but *mocked*, to bid the *wi-*
ther'd arm be extended, or the
Impotent to take his bed and walk;
to bid them go that had no legs;
but they *believed* him to be serious,
and that he was able to enable
them, and therefore *tryed* and in
trying found ability *come in*. And
so it is with us, we are *unable* in
our selves for all the duties he
obliges to, we are bid to *stretch*
our wither'd arms out, to believe,
to love, to obey him spiritually,
and

(as it were) to take up our beds and walk, when we are *impotent and lame*; but yet on such a *trying* he enables us; vertue comes in with our obedience, if we believe. It is not *means* but Gods *blessing*. And your *Indeavours* are to be in Gods name, and not in your *own*. Many have endeavour'd in their own strength, and fal'n short; you must try in Gods, and so you can do every thing. You say you *cannot* come, when God obliges you; but pray try. Can't you pray, can't you hear (the Word) can't you read? &c. Try in Gods Name. Do what you *can*. If men will not try, when God saith he'll help; 'tis of perverseness, and not of impotence, that they do not come. Love *offers* help to all, but Grace *gives* help to some. All *may* have it if they will, but some *shall will* to have it. If any be lost 'tis of their own Wills, but if any be sav'd, 'tis long of God's. God is *willing* indeed (as General Re-
flor.)

For (that all *should* be saved, but he doth not *will*, or decree (as a special Father) that all *shall* be saved.

SECT. 10.

A foolish Objection from the immaturity, and imperfection of the Divine Life here proposed, and the Vanity of it detected.

But may the Atheist say, what need so much adoe then, for man to pray, and hear, and read, and meditate, and try, if God do all? And why is the Life of God in men so long imperfect, when if he were good, he would, and, if he would, he could at once immediately accomplish it? why doth he let them creep, whom he could make to flie, and so deser that utmost happiness and perfection, which he is said to ordain them to, when, if he would, he might as soon possesse them of it, as design it.

I answer, *There are means as well as ends*, and wisdom lies in fitting them; the Atheist might as well require, *that every thing in Nature should immediately, without an orderly progression and advancement, arrive unto perfection, that there should immediately be Trees, without seeds; and growing, and those immediately should bear fruit, without blossoming before; as what he doth.* For, *as it is in other kindes, so it is in Mankind*, both as to his Naturals and Morals, he must orderly advance, and *grow in use of means*, from an imperfect, immature, unripe estate unto a perfect, and mature. The *Newman* hath Ages, as the *Natural*. God is uniform in his workes: Grace hath its *orderly advancements* and Progressions, as well as Nature. We must *Grow in Grace, toward the measure of the Stature*, as we do in Nature. We are born *Infants* and not Men.

S E C T. 12.

A brief transition toward, a Conclusion on this Head. The excellency of Divine Goodness; it maketh God most lovely, and is the Ground of all Devotion.

Thus (as I was capable) I have explained and asserted the Divine Bonity, and also the Bounty, and Beneficence of God, which is, his most (1.) *illustrious Attribute*, and that which maketh him most Dear, most amiable, and most desirable to men, and which is the (2.) *ligament and Bond of all Devotion to him*. For so Cicero.

—(1.) *Ipse Jupiter, id est juvans pater, quem conversis casibus appellamus a juvando Jovem; à poetis pater divinumque hominumque dicitur, a majoribus autem nostris, optimus maximus, & quidem ante optimus id est, beneficentissimus, quam maximus: quia majus est, certeque gratius*

*Cicer de
nat. deor.
lib. 2.*

Cic. de nat
Deor. lib. 1

tius prodesse omnibus, quam opes
magnas habere, &c.

— Quid est melius, aut quid pre-
stantius bonitate & beneficentia?
quâ cum carere deum vultis, nemi-
nem deo, nec deum, nec hominem
carum, neminem ab eo amari, ne-
minem diligi vultis.

Ibid.

— (2.) Quæ porro pietas ei de-
betur, a quo nihil acceperis? aut
quid omnino, cujus nullum meritum
sit, ei deberi potest? Est enim pie-
tas, justitia adversum deos: cum
quibus quid potest nobis esse juris,
cum homini nulla cum deo sit com-
munitas? sanctitas autem est scien-
tia colendorum deorum: qui quamvis
breve colendi sint, non intelligo,
nullo nec accepto ab iis, nec sperato
bono.

Apul. de
Mundo.

And there is nothing can admi-
nister to Men, in all their fluctua-
tions and perplexities, a greater
Consolation, than this consideration,
that the World hath a Governour,
and him a good one; that the
Ship is not without a Pilot, nor the

nor the House without a Master ;
but *that* every thing is order'd as
well by infinite, and carefull, and
supream Goodness, as by most ex-
cellent wisdom. So *Arrianus*.

Arrian.

Epiſt. lib.

1. cap. 7.

— Δια τί ὃ φοβιθήσεται τι ἢ γινώ-
σκων ἐν ἀνθρώποις ; ἀλλὰ πρὸς μὲν τὸ Καίσα-
ρα ἢ συγχρόνα, ἢ ἄλλον τινα ἢ μέγα δυνα-
μῶν ἐν Ρώμῃ ἱκανὴ παρέχεν ἐν ἀσφαλείᾳ
διάγουσας, καὶ ἀπαραφρονήτως, καὶ δεδοικό-
τας μὴ ὅτι ἔν τὸ ὃ τὸ θεὸν ποιητὴν ἔχον,
καὶ πατέρα, καὶ κηδεμόνα, ἔκτετι ἡμᾶς ἐξαρ-
τῆται λυπῶν καὶ φόβων ; καὶ πόθεν φάγοι,
ποιοί, μὴδὲν ἔχον ;

So *Seneca*.

— *Ideo fortiter omne ferendum*
est : quia non, ut putamus, incidunt
cuncta, sed veniunt, Olim consti-
tutum est, quid gandeas, quid fle-
as, &c. *Tis Decreed.*

Senec. cur.

bon. vir.

mal. fiant.

cap. 5.

SECT. II.

First Corollarary. Nothing so indecent, and unbecoming for men, nor so dishonourable to God, as superstitious Fears and Scruples. Several considerations to evince it.

And being so. (I.) *There is nothing more undecent and unbecoming for men, nor more dishonourable, as well as more ungrateful to Divine Goodness, than superstitious Scruples, Fears, Distrusts, and Apprehensions of God; as if he were a Mean and Low Being, whom insignificant and little things could either irritate or please: as if he did not know, or not consider, that we are but flesh; but that he weighed us in a Ballance, as by grains and scruples; or that he were inexorable, hard, and rigid. In a word, as if He were not an infinitely excellent perfect Being;*

[the

[the Best] but had a Composition in his Temper, of somewhat Little, Small, Evil, and Weak. No, God looketh to the *Heart*, and so thou be *sincere*, it is enough. [But don't mistake Sincerity.] He accepteth not according to what a Man hath not, but according to what he hath. Mind the great Duties, and Perfections of the Humane Life, and of the Divine; and know assuredly, that God will wink at unavoidable infirmities, in thy discharging of them. Take heed of Diffidence, and Slavish Feares; and know it more obliging to the Great God to Love him cordially, than to Fear him fervilely, for it is *Love*, and not *Fear*, that hath the honour to fulfil the whole Law; and let the Scrupulous consider it.

Once, a Melancholly, Scrupulous, Uncheerful, and Fearful, it is a Miserable and Forlorn Life.

So Plutarch.

Plutarch.
de superst.

— Οὐδὲ γὰρ ἴσμεν ἀρχὴν οὐκ ἔχοντα

ὅτι οὐκ ἐστὶν ὁμοιωμένης καὶ ἀπορίτου,
 οὐ μετατρέψας, οὐ φευγῆς ποταγῶν ὁδὸν ἔν-
 ρη, οὐκ ὁδοῦ δαλαῶν, εἰς τὴν καλὰν, οὐ κα-
 μῆ μένος, καὶ ἀποκρύψας σεαυτὸν, ὃ ταλαί-
 πωρος, πιστεύσεις ὅτι τὸν θεὸν ἀπὸ κρυφ-
 γας.

and, it also is a thing that makes
 a Christian as utterly unlike to Jesus
 Christ, as any thing can be; He,
 came eating and drinking, in a
 complacent and chearful fashion,
 and not as John the Baptist, with a
 hair Coat and Leathern Girdle.
 And it is utterly improper to the Gos-
 spel State, in which he is, He is
 not under the Law, but under Grace.
 Jesus Christ is come on purpose, to
 bring Life, and Immortality to
 Light; to let him understand the
 infinite, and inexpressible Good
 will of God the Father; and to
 acquaint him with those eternal
 motions in the Heart of God in
 his Favour, that God is willing to
 adopt him. And this good News
 should make him to rejoyce. A
 little should not cloud his joyes.
 The

The Apostle bids us rejoyce, and again rejoyce, that we may perform Duties chearfully. God loves a cherful Giver.

So Porphyrie.

— Μη παύεσθαι, ἀλλὰ σὺν πόνῳ
πρὸς δουμίαν.

Porph. de
A'stineas.
lib. 2.

Believe it all our *Melancholly*,
Fear, and Apprehension, saving
onely so much of it, as is consti-
tutional, *proceedeth from our igno-
rance of God, and of the Gospel li-
berty* we are redeemed into, that
we don't consider (and perhaps
distemper will not let us) that we
have not now receiv'd the *Spirit*
of Bondage [that Spirit of the
Law] *again to Fear*, but the *Spi-
rit of adoption*, [that Evangelical
and Gospel Spirit] by which we
invoke one God as our Father.
For we are not come unto the
Mount that might be touched, and
that burned with Fire, nor unto
blackness, and darkness, and tem-
pest. And the sound of a Trumpet,
and the voice of words, which voice

they that heard, intreated, that the Word should not be spoken to them any more. (For they could not endure that which was commanded: and if so much as a Beast touch the Mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said I exceedingly fear and quake.) But we are come to Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the General Assembly and Church of the First born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediatour of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

But this is not said to encourage any in their insolent Affronts, or Provocations of God. Shall sin abound because Grace hath abounded? God forbid. The Goodness,
Pa.

Patience, Long-suffering, and Forbearance of Almighty God, where there is any *Ingenuity*, to take a right Impression, and Resentment of it, *Leadeth to Repentance*. Such as take encouragement (for none is given them) to do evil, because they know that God is good, have reason to consider, *that* there is Mercy with him, but not that he may be presumed on, but *Feared*. *That* he is *Maximus* as well as *Optimus*; *That* he is Judge of all the Earth, and will as surely *right* himself as others; *that* he wanteth not Ability, if once he have the will to *Avenge*. And finally *that* Despised Bonity and Patience, will at last convert to Fury.

S E C T. 12.

Second Corolary. Nothing so Decent and becoming for Men, nor so obliging to God, as Confidence in him, as adoring and glorifying of him. To glorifie God what. רמנ in Psalm 150. What it imports.

Wherefore (2.) It is most *Decent* and becoming for Men, who are obliged of God, and know him to be good, to *acknowledge it in Prayer to him, in dependance on him, in confidence in him, and in Praises of him.* For to Believe, Pray, and Trust, it is the Work of *Earth*; and to Admire, Adore, and Praise, it is the work of *Heaven*, but to be begun on Earth; 'Tis all the *Retribution* that Almighty God requires, that he be *blessed* for his blessings, which he then is, *when we return with his blessings, and really* (as well

well as verbally) acknowledge them
unto him, that they are effects of
his alone Bounty, that all derive
from him, and that he is the Ori-
gen and source of all. *Bonus Deus*
us had a Temple among the Me-
galopolitans. We must Pray, and
Praise.

Pausan. in
Arcad.

Praise is comely.

So *Porphyrus*.

*Porphyr. de
Abstinent.
l. 2. Sect. 24*

Καὶ γὰρ ἄλλως, τειῶν ἕνεκα θυτίων
τοῖς θεοῖς ἢ γὰρ διὰ τιμῆς, ἢ διὰ ΧΑΡΙΝ,
ἢ διὰ χρείαν τῶν ἀγαθῶν.

So *Pythagoras* in *Iamblicus*.

*Iamblic. in
vit. Pythag.*

— Ἐπὶ γὰρ ὅτι τῇ θεῷ, καὶ ἕτῃ πάντων
κρίει, δὲν ὁμολογεῖται περὶ τῆς κυρίας τῆς ἀ-
σθενείας.

*For this shall every one, that is
Godly Pray.*

So also *Pythagoras* in *Iamblicus*.

Ibid.

— Ἐπὶ γὰρ ὅτι τῇ θεῷ, καὶ ἕτῃ πάν-
των κρίει, δὲν ὁμολογεῖται περὶ τῆς κυρίας τῆς ἀ-
γαθῶν Αἰτεῖν.

But it ought to be remembred,
that he that *Praiseth*, glorifieth
God, more than he that *Prayeth*,
for as much as he that prayeth, but

hopeth that he will be Good, but he that praiseth doth acknowledge (that) *He is so*; and therefore, we ought not to be more in application and address to God, by way of Supplication and Petition, than of Acknowledgement and Praise; which yet, as gross a Piece of *Inequality* as 'tis, we all are subject to; who are very often infinitely more concerned, and zealous in our Prayers, than in our giving of thanks. It is because, our Prayers are for our selves, but giving thanks is to God.

We have the *Psalmist* for a great Example of our Duty; how many *Psalms* has he composed all of Praise? the 145. 146. 147. 148. 149. and in fine, 150. are all *Laudatory*. Praise ye the Lord. Praise God in his Sanctuary, Praise him in the Firmament of his Power. Praise him for his mighty Acts: Praise him according to his Excellent Greatness. Praise him with the sound of the Trumpet, &c.
And

And let every thing that hath breath, praise the Lord. Every thing that hath רִוּחַ. רִוּחַ is a word affirmed of the *Rabbines*, and some others out of them, to be only used for the understanding, and superiour part of Man, and so to be distinguished from שָׁם, that also signifies the sensitive and lower. But it is a Groundless apprehension, and the present text evinces it so. For as שָׁם other-where is put for *Wind*, so is רִוּחַ, here, let every thing that hath רִוּחַ is as much as every thing, that hath wind, Every windy and Pneumatical instrument; for it were Instruments he had invoked; the *Trumpet*, the *Psaltery*, the *Harp*, the *Timbrel*, the *Stringed Instruments* and *Organs*; and let every windy and Pneumatical instrument, [perhaps every Musical, whether Pneumatic or Pulsatic] let it praise the Lord; and praise ye the Lord. An *Apostrophe* to the Church, q. d. O Saints praise ye the Lord.

And

And to what I would oblige others, that I desire my self; namely, to *admire* and adore the Providence and Bounty of the Great God, and withal implore his Favour, Assistance, and Protection: Which I shall, in Terms which *Boetius* prompts me with.

*Boet. de
Consolat.
Philosoph.
Lib. 3. met.
1.*

*O qui perpetuâ mundum ratione gubernas,
Terrarum cæliq; sator, qui tempus ab ævo
Ire jubes, stabilisq; manens, das cuncta moveri
Quem non externæ pepulerunt fingere causa
Materiæ fluitantis opus, verum insita summi
Forma boni, Livore carens, tu cuncta superno
Ducis ab exempli, pulchrum pulcherrimus
ipse*

*Mundum mente gerens, similisq; ad imaginem
formans,*

Perfectas jubeas perfectum absolvere partes.

*Tu numeris clementa ligas, ut frigida
flammis,*

*Arida convenient Liquidis, ne purior ignis
Evolet, aut mersas deducant pondera terras.*

*Tu triplicis mediam naturæ cuncta mor-
ventem*

*Connectans animam, per consona membra re-
solvis.*

*Quæ, cum secta duos motum glomeravit in
orbes,*

*In semet reditura meat, mentemq, profundam
Circuit & simili convertit imagine cælum.*

*Tu causis animas paribus, vitasq, minores
Provehis, & levibus sublimes curribus aptans,
In cælum terramq, seres, quas lege benigna
Ad te conversas reduci facis igne reverti.*

*Da Pater, augustum menti conscendere se-
dem;*

*Da fontem Lustrare bonis; da luce repertâ,
In te conspicuos animi defigere visus.*

*Disjice terrenæ nebulas & pondera molis,
Atq; tuo splendore mica; tu namq; serenum,
Tu requies tranquilla piis, te cernere finis,
Principium, Væctor, Dux, semita, terminus
idem,*

CHAP. III. SECT. I.

Divine Finality what. Acknowledged by Orpheus, all the Ancients, and Boetius. Evinc'd from Divine bounty, and universal Efficiency. How all things are for God. His Glory internal and external. How God it glorified.

AND so much for Divine Benignity, that glorious Attribute of God ; the first Result of his Transcendent Goodness. There is *another*, that obliges us a little to consider it, and *that is his Finality*, that, *whereby he is Omega*, or the *ultimate and furthest end of all things* ; so as that they are ultimately for him, as he is for himself. He is the last, for whom are all ; and so himself is for no other ; for if he were, he were not last.

Thus *Orpheus*, or if as *Aristotle* tells us ; there was never, such a Poet ;

Poet; let it be as those Disciples of Pythagoras affirm, one Cercops

Apul. de Munda.

Σὺς πρῶτος ἦτο, ζὺς ὑστέρος δεξιὰ ἐστίν.

and all the Antients.

— Ὁ μὲν θεὸς ὡς περ δὴ καὶ ὁ ΠΛΑΤΩΝ λόγῳ ἀρχὴν τε καὶ μέσσην καὶ τέλος τῶν ἡγῶν τῶ πάντων.

Platarch. advers. Coroten.

So Boetius also.

— Sed dic mihi, meministine quis sit rerum finis, quove totius natura tendat intentio. Boet. Audieram inquam, sed memoriam major hebetavit. Phi: At qui scis unde cuncta processerant. Boeti. Novi inquam Deumque esse Mundi. Phi: Et qui fieri potest ut Principio cognito, quis sit rerum Finis ignores.

Boet. lib. 1. Prof. 6.

For if he be the best Being, as has already been evinc'd, it evidently follows, that he is the last End, in as much as Good and End, for all their formal Notions and Idea's be distinct, are yet convertible with one another. The Chiefest Good is All-sufficient, and of

of an universal comprehension, and capacity, containing in it all Good; and he must needs be the End of all, that containeth in himself the Good of all.

It might be also argued, and perhaps with greater evidence and perspicuity, as *Boetius*, and the Scriptures do, from his first and universal Agency; for he that is the *First efficient*, must needs be the *last End*; Being is a Circle, wherein it is impossible, but that the Alpha is Omega, and that the Point beginning All, is the End of it. *The Lord hath made all things for himself.*

And, if he be the End of all things, seeing that an End is that, for which a thing is, and so the End of all, is that for which all others are; it followes, that they all are for God [so our Apostle, to him are all things] or, as the Holy Scriptures also happily expresse it (they all) are for the *Glory of God.*

But to prevent misapprehensions, it ought to be consider'd, that Divine *Glory* is either internal or external *Glory*. His *Internal*, it is his *Essential Glory*, that in respect of which the Great Apostle calls him *the Glory*, and Peter *the excellent Glory*; and is as inseparably inherent to him, as is that which doth compose the *Sun*, to it. To which it is in this resembled, that 'tis as inaccessible and dazzling to the mind, as this, to the Eye; and utterly incapable of all Addition, as well as all Diminution. This is the *Finis* *cui*.

But this is not the *End of acquisition*, or as the *Metaphysics* stile it, the *Finis cuius*; it is not this, but his *external Glory*, that all things else are lastly for. And his *external Glory* (as it were the *shining of the Sun*) is nothing but the *Manifestation of Divine Perfections and Attributes* (which as *Aristotle* intimates are all *Glories*) in his *Opera*.

De Morib.
lib. 1. c. 12.

Operations and Effects, in respect of which, when they are seen, admir'd, acknowledg'd, and ascrib'd to Him; He is affirmed to be Glorified, or to have Glory given him: and this properly. For so Cicero.

Cicer. Tusc. — *Est enim Gloria solida quædam res & expressa, non adumbrata, &c.*

Indeed God is said to be Glorified, or to have Glory given him, either Passively and Objectively, or else Actively and Formally. The Heavens above, the Sun, and Moon, and Stars, and also the Earth below, the Minerals and Plants, and mere Animals, things that comprehend not the Divine Perfections, but as objects onely represent and shew them, do by *interpretation* give him Glory or Glorifie him in the first sense; but Man himself, in taking Rise from these to do so, doth perform it in the second. But properly, God is Glorious in the former; but Glorified,

sed by the latter. The Invisible things of God, are clearly seen in the things that are made, &c. There's the One. How Excellent is thy Name in all the Earth, there is the other. Other Beings are designed to Exhibit and Express Divine Glory, but Man is made to view it, and acknowledge it. All thy Workers praise thee, but, thy Saints bless thee.

So Arrianus.

— Τὸν δ' ἀνθρώπον διατὼ οὐκ ἵγα-
μι αὐτῷ τε καὶ τοῖς ἔργοις τοῖς αὐτοῦ. καὶ
ἰμῶτον διατὼ, ἀλλὰ καὶ ἐξηγῆτῳ αὐ-
τοῦ.

So Seneca.

Senec. nat.

— Quæst. l. i.

— Nisi ad hæc admitterer, præfati.
non fuerat operæ prætium nasci.

K

SECT.

SECT. 2.

A Capitulation of the things to be discoursed. (1.) Man not an ultimate End, evinced. 1. From his dependency in Being, and 2. From his Faculties. That he is a mediate End conceded, and argued from the authority of the Stoicks, of Aristotle, and of Cicero, and by Reason, from the Essential Notion of the world, and the Doctrine of Signatures,

But to be more particular, (as this Subject of Divine Finality, which is of great importance, and concernment, ~~doth~~ engage us) I shall endeavour to evince distinctly. (1.) That *Man* is not his own End. (2.) That *another*, One above in Heaven, and the Origin and Source of all, is it. And then (3.) That the infinite *Transcendency* of God, or his highest Exaltation, and Supremacy, is
the

the ground of his Finality; which effected, I shall shut up this Discourse in two or three Corollaries.

And first, *That Man is not his own End*, is evident; For as much as *He's from another*: The Son is from the Father, and he from his, and so along unto the first, who being of the same kind, is as dependent as the second; so first, and second, and every one, is from another, and *he's for another*, and not himself, that is dependent; and is not from himself, but from another.

But if this first evincement, seem too Metaphysical and Delicate, there is a second, from the *Humane Faculties* and Powers, which is more Harmonious, and convincing. It is that Man himself is *constituted for address to Good without him*, that he is a *willing and affective* Creature; that is, that he hath Will and Affections, which inclining him to Things with-

out, *transport* him. Now it cannot be imagined, that he should be his own End, who is *connaturally carried out* to Good beyond himself; it being utterly impossible, that that should be a Terminative, *Central Being*, which hath *Pondus in it*, and doth gravitate and weigh. That is off the Center which inclines and gravitates. Now the Will is *Pondus anima*, and Love is *Exstatical*. Man is not his own end, because he is not his own Good. He is an *Appetent*, and inclining Being; and therefore his Good is all without him, because his Love, and his Desire *export* him.

I confess indeed He is *the visible End of all inferior Beings*. For though I know *Velleius*, [Hein *Cicero*] *Carneades*, and many others, do smartly argue on the contrary; yet I also know, he is acknowledged *so* by *Aristotle*, by most other great Philosophers, and generally, all the *Stoicks*,

as we are told by Cicero

— *Sunt autem alii Philosophi, Cicer de
 & hi quidem magni atq; nobiles, nat. deor.
 qui deorum mente, atque ratione lib. 1.
 unum mundum administrari & re-
 gi censeant: neq; vero id solum, sed
 etiam ab iisdem vita hominum con-
 suli, & provideri. Nam & fruges
 & reliqua, quæ terra pariat, &
 tempestates, ac temporum varietates,
 cælique mutationes, quibus omnia
 quæ terra gignat, maturata
 pubescant a diis immortalibus tri-
 bui generi humano putant: multa-
 que dicentur in his libris, colligunt
 quæ talia sunt, ut ea ipsa dii
 immortales ad usum hominum fa-
 bricati pane videantur. Contra quos
 Carneades, &c. And*

— *An hæc, ut ferè dicitis, hominum causa, a deo constituta sunt? &c. Ibid.*

And, beside the first of Genesis wherein we have the Charter of Dominion; and the second, wherein Adam in sign of his Propriety, and Right over them, imposeth

Names and Titles on the Creatures; there are two Considerations, which abundantly confirm it.

First, *The World, it is called Ktām, for the Beauty, Order, Relations, and Proportions in it*, but for which it were a *Chaos*, a *Toku Bahu*, not a *World*; and these in being Adequate and proper Objects of the *Rational and Humane Nature*, do evidently shew, that it was made for this. It is the *Order, Relations, and Proportions in the World*, that makes it; and these are onely for the *understanding*, which alone discernes them; as *Colours* are for the sight, and *Sounds* are for the hearing, and *Odours* are for the smelling, &c. There is nothing in the *World*, but there is a *Faculty in Man* to reach it; and *Objects* are for *Faculties*. And there are *Entertainments* in every Being in the *World*, which are not so to any other but *Man*; and therefore

fore, were not made for any other, but for him. Every thing hath its Beauty, its Order, and its Relation to others, which only Man discerneth. And Cicero noted it.

Cicer. de
Offic. lib. 1.

— *Nec verò illa parva vis natura est, rationisq; quod unum hoc animal sentit quid sit Ordo, quid deceat, in factis dictisque quis sit modus. Itaque eorum ipsorum, quæ aspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit.*

And secondly, The Theory of Signatures, which are but so many Hieroglyphicks, or sacred Characters, and Notes on things, to intimate their Natures, and Uses, is another proof of it. For seeing there are such impressions made on things by Nature, whereof he cannot doubt, that hath attentively consider'd her, and that they are intelligible unto Man, and unto none beside, it cannot be, but that they were intended and alone inten-

ded for him. How eminent a Signature is on the *Lujula*, or Woodforrel? it exactly represents the Heart, and is *Cardiacal*, or proper for it. The Perforations of *Hypericon*, import its uses. And not to mention the *Ælites*, the Speckled *Jasper*, and other Stones; there are remarkable Resemblances on *Pulmonaria maculosa*, or the Sage of *Jerusalem*? on the *Lesser Celondine*; on the Dragons; on the common *Pimpinell*, and on all the *Orchids*, &c. And there are Agreeable Effects performed by them. Such as are curious may consult *Crollins*, and other learned Writers.

SECT. 3.

One above, who is demonstrated the Maker of Man, and other things, is also evinced his End. (1.) From Congruity. (2.) The limitation of inferiours in their services of Man, and (3.) from the Harmony of the World.

But *Man* though he be the visible and immediate End of all things in the World, yet, not being the Author or Original of any in it, He is obliged to send to One above himself, Who having made those other things, and also so design'd them for *Man*, as that he cannot but confess he could not do it for himself, is to be acknowledged as much Superiour and above him in Efficiency and Power, as in Beneficence and Bounty. And this is the *second thing* I promised to evince.

For those other things are evidently

dently, for the use and ends of Man, they are so apt and fit to them; and consequently being for an End, it cannot be, but they must have an Efficient. [Whatsoever is for somewhat, also is from somewhat] and it cannot be from Man (that) they should be, who is so indigent to live upon them; it being unimaginable, how a thing should be from him, who cannot be himself without it. Now Man subsists on the Elements, and on Elementary concretes.

It remaineth then, there is another Being they are from, which is infinitely much above the Humane; of which it is as well the Origen and Source, as of those other. For seeing it is utterly impossible, that Man himself should be unmade, who cannot possibly subsist, or be without the things made: 'Tis most agreeable that he should have the making of him, who hath the making of the things on which he lives. I say, 'tis most

rational, that he should make Man, if he be made (as he is proved to be) who, by providing for him, conserves him. Thus other things and Man himself, lead us up to *one above Man*.

Now, admitting that Man hath such an *Author* of his Being, as is infinitely much above him, (for he made him) and hath bountifully made all others, to accommodate and serve him; how can it be imagined, but that he is for *this*? For 'tis not to be thought, that *God*, who had so great considerations for another, should incuriously neglect *himself*, but that rather; seeing he hath made so many things for Man's Ends, he made Man, and all things else for his own, and *in constituting Man a kind of God* to them, and so capacitating of him to receive *Duties*, did but agreeably instruct him in *those* other, which he is to pay. For what he looketh for, from those beneath him, why should

*Iamblic. in
Protrept.*

should he refuse to one so much above him, who made him for himself.

And that he hath done so, the *Humane Faculties* do further shew, For as much as *Man* hath both a *mind* and *Understanding* capable of apprehending God, and of conversing with him, and a will also as capable of weighing and inclining to him; and what other demonstration can a Man expect in Nature, of his being formed to maintain an intercourse with God, to glorifie him in the World, and to recognize him as the first Efficient, and the last End, as Almighty, and All-Good, and by doing it to be conformed to him, but that he is inabled and proportion'd by him to do so? What Evidence we have to convince us, that the Eye was made to see colours, that very same we have to prove that our understandings and Wills were ordain'd to converse with God: for we can Apprehend him,

him, Love him, Desire him, and Delight in him, and therefore were ordained to do so. Porphyrie is full, this is that Mans End.

— Τειῶν γὰρ φασὶν αἶν καὶ ἕκαστον *Porphy. de*
 σκοπὸν τελῶν ὄντων, ἡμῖν δὲ τυχεῖν τῆς *Assement.*
 αἶν ὄντος θεοείας τὸ τέλει, τῆς τεύξεως *L1. Sect. 29*
 τελείας τῷ καὶ δυνάμει τῷ ἡμετέροις
 σύμφουσι καὶ διωρῶντι καὶ διωρῶμεν. ὁ
 γὰρ εἰς ἄλλο, ἀλλ' εἰς τὸ ὄντως ἑαυτὸν ἢ ἀ-
 ναδερμῇ, ἢ δὲ πρὸς ἄλλο, ἀλλὰ πρὸς τὸ αὐτὸν
 ὄντως σύμφουσι. Αὐτὸς δὲ ὁ ὄντως τῶς-
 ὄντος καὶ τὸ τέλει, τὸ ζῆν καὶ ἵεν.

But Iamblicus is fuller.

— Ἔργον σοφίας τὸτο δοκεῖται ἡμῶν *Iamblic.*
 φῶς, ὡς καὶ γέγονε καὶ σωῖσα ὁ ἀνθρώ- *Pr. 1. 1. 1.*
 πος καὶ ἐργαζάται καὶ δυνάμει εἰληθεῖ παρὰ *1. 1. 1.*
 καὶ διῶ.

This is abundantly confirm'd,
 in that Inferiour Beings are so con-
 firm'd and qualified in their servi-
 ces to Man, that they do him none,
 but in Dependance on a Superiour.
 For instance, the Soil it self, for
 all the pains and industry the Hus-
 band-man is at in cultivating and
 manu-

*Pausan. in
Mise.*

*Pausan. in
Corinthiac.*

*Idem in
Arcad.*

manuring it, will afford him no-
thing without *the Rain from Hea-
ven*, which makes the fruitful Sea-
sons. And who holds the Key of
Rain but God? The *Athenians*
acknowledg'd it; they own'd a
Jupiter Pluvius. [So *Pausanias*
tells us] and also the *Arcadians*,
who saught it of him, when they
needed it. In a word all *Greece*
acknowledg'd it, when destitute
of rain, they sent to *Delphos*.
The same *Pausanias* reports the
whole passage.

*Idem in Corin-
thiac.*

*Romul. A-
masio. In-
terpret.*

— *Cum diuturna siccitate Græ-
cia laboraret ac non minus reliqua;
que extra Isthmum est, Græcia quam
tota Peleponnesus celestium aqua-
rum penuria affecta esset, missi Del-
phos sunt, qui ex oraculo cala-
mitatis causam ac remedium cog-
noscerent, &c.*

This is the very Argument by
which the great *Apostle* doth esta-
blish the belief of both the *Divine
Being and Beneficence among the Ly-
srians*, when (as the Text implies)
by

by way of obviation to the Doctrines of the *Zabi*, and others, who ascrib'd them unto their vanities and Idols, he asserteth Rain from Heaven and fruitful Seasons made by it, to proceed from God alone, who is the Living and Almighty. For, sayes he, they *Witness* for Almighty God [*He left not himself without Witness*] That he is above, that he is gracious and benign, and that by reserving in his own power, things so absolutely necessary both for humane subsistence, and for that of all things living, he doth at once remind us of the indissoluble and strict dependance, which we all have on him, and also of the Deference and Duty we owe him. If God give gifts, we owe acknowledgements; Rain and fruitful Seasons come down, and therefore Man must look up. The year makes the encrease; but God makes the year. This the *Gentiles* acknowledg'd. *Jupiter Pluvius* had an Altar.

So

So Pausanias.

In Attica.

Est item ara ibidem alia, ad quam Jovi, quem modo Pluvium, modo Innoxium appellant, rem divinam faciunt.

And the Ancients paid their first Fruits.

So Porphyrie.

Porphyr. de

Abstinent.

Sect. 27.

— Sect. 27. 'Απ' ἀρχῆς ποτὶ τὸν αἰῶνα καὶ τὸν κόσμον ἡμεῖς τοῖς θεοῖς θύομεν.
 and he thought it reasonable,

Ibid.

Sect. 24.

— Καὶ οὕτως ποτὶ τοῖς ἀγαθοῖς ἀνθρώποις ὡς καὶ τοῖς ἀγαθοῖς ἀνθρώποις ὡς καὶ τοῖς ἀγαθοῖς ἀνθρώποις.
 and he thought it reasonable.

And in fine the *Harmony* of things evinces it; there is a visible *subordination* in the world, of the lower to the higher Region: This Earth depends on Heaven; the motions of Celestial Bodies, inspire and continue those of the Earthly, the Sun by its access unto us, and its removal from us, makes the Seasons; Particular causes, those are here below, but all the universal are above, as who would say, the cause of all is there.

S E C T.

SECT. 4.

*The Supremacy of God the Ground
of his Finality, evinc'd to be so
Harmonically.*

And 'tis most apparent from
what I have already argued, that
it is the infinite Transcendency, Su-
premacie, Superlative Eminency of
Almighty God (which I promis'd
to demonstrate in the third place)
that is the Ground of his Finality:
That therefore he alone is the
Ultimate and furthest end of all
things, because he is most Emi-
nent and High, and One above them
all.

To confirm this, I shall but offer
one consideration (more then
what I have already) That there
is a visible Subordination and De-
sign in things ; that the Earth is for
the Grass, the Grass is for the Beasts,
the Beasts, and Grass, and Earth ;
are for Man ; one thing for another

L

but

but all in such Relation, that what is Higher and Superiour, is the End of what is Lower and Inferiour; The Earth is for the Vegetables, the Vegetables for the Sensibles, the Sensibles are for the Rationals, the Lower for the Higher; and therefore the Rational and all for the Highest. All for God, and *Hosea's climax* intimates it.

SECT. 5.

Three Corollaries deduc'd. (1.) Man ought to be at God's dispose. Hard Apprehensions of God anticipated. Epictetus urged. (2.) All ought ultimately to be referr'd to God's Glory, and how that is done. God to be enjoy'd, not us'd. Wherein Blessedness consists.

And first it Evidently followes, that if Almighty God be Man's End, he ought to be his *Measure*: and that 'tis infinitely more agreeable

able that man should absolutely be at Gods dispose and beck, than that the Beasts should be at Man's; he being infinitely more inferiour unto God, than the meanest Creatures are to him. And what if God had loved Esau less than Jacob, and make his power known in some, &c.

What? are Inferiour *Animals* so much at Man's will, as that they live and die at his dispose and pleasure; and shall Man himself repine to be at Gods? bethink thy self a little, O thou Man that murmurest, is not he thy Maker? Thou art not thy Beasts, which yet thou travellest, labourrest, slaughterest, and fatest but for slaughter. Doth not he support thee in thy Being, which he first gave thee? Hast thou any thing that is not his? Who then art thou, O Man, that durst dispute? *Hath not the Potter power over the clay?* Shall not that be reason for God, which is for thee? to do

with his own, as he lists? The Beasts are made for thee; but thou thy self for God.

Remember Epictetus.

Epict. in En- [Εἰς πάντα προχέειν, δοῦλον ταῦτα
chirid. cap. "Αὐτὸ δὲ με δὲ ζῶ, καὶ ἐν πνεύματι,
77, 78, 79. ὅπου καθ' [ὅσον] ἡμῖν οὐκ ἐστι διαταγή, ὡς
ὡς ἐφ' ἡμῶν, ἐφ' ἡμῶν οὐκ ἐστιν. Ἐν δὲ τῇ
δύναμι, καὶ γενόμεθα ἐν ἐν ἅπλῳ
ἐφ' ἡμῶν.

Κεφ. οἵ.

ὍΣΤΙΣ δ' [ἀν] ἀνάγκη συγκρατῶν
καλῶς, σοφὸς τὰς ἡμῶν, καὶ τὰ θεῶν ὁρί-
σεται.

Κεφ. οἵ.

Ἄλλ' [ὁ Κρίτων] ἀλλὰ καὶ τὸ τρίτον.
ὁ Κρίτων, οἱ ταῦτα τοῖς θεοῖς φ' ἔχον. ταῦ-
τα γινέσθαι ἐμὲ δ' αὐτὸ καὶ μ' αὐτὸ ἀ-
ποκρίναι ὅσον δαίεται, βλάψαι δὲ ὐ.

And Secondly, If God be our ultimate and furthest End, it will become us to refer in all things to him, *whether we eat or drink, or what ever we do; let all be done to the glory of God; which as we then perform Actually, when in doing any thing we actually do mind it, so we also then implicate-*
ly

ly and *virtually* at least do so, when we perform all as he will have us according to the Gospel Rule; for example, when we eat and drink moderately, temperately, justly, and as the Gospel doth oblige us with due *acknowledgement* and giving of thanks.

Hear *Arrianus*.

Arrian.
Epist. lib.
1. ep. 13.

Προσάγει τινός, τὸς δὲν ἰδὲν ἀνθρώπων, ἢ δίκαιος δὲν ἴσθι, καὶ ἀνθρώπος, καὶ ἴσθι, καὶ ἰσχυρὸς καὶ καλὸς, καὶ δὲν καὶ ἀνθρώπος τοῖς θεοῖς;

Finally if God be our ultimate and last End, we are not to imagine we may use him as an *instrument and means to rise by*, as those who make Religion, but a point of interest, a Tool of State, or else a Stale to other Matters; he is an End and not a Means. But, we must consider him, as the only Maker of our utmost Happiness, and as that central, infinite, and comprehensive Good, who being infinitely blessed in conversing with himself, and in enjoying
of

of his own Fulness, doth render others so by their enjoyments of him, and converses with him. Blessedness is nothing but a State of aggregation of all Good, and he is in it, that hath a full enjoyment and fruition of God. God is all Good. He is self happy; Happy *Essendo*, We are happy in him, by *Union* & conjunction to him, happy *Fruendo*.

He that is joyned unto the Lord is one Spirit.

So *Porphyrie*.

Porphyr.

Sentent

par 2. Sect.

34.

— Ἀλλ' ἡ ψυχὴ οὖσις ἐκ τοῦ ἀγα-
θου, ἀλλ' ἀγαθὸν μετέχει διωάρθρον, ἢ
ἀγαθοποιῶν. Οὐ γὰρ εἰ ὅλντο ἐκ κακοῦ
τὸ ἐν ἀγαθῷ αὐτῷ ἐκ τοῦ σωῶναι τὴν
ψυχῆν αὐτῇ.

So *Seneca*,

Senec. nat.

Quaest. l. 1.

pr. fat.

— *Virtus quam affectamus magna
nifica est. Non quia per se beatum
est, malo caruisse; sed quia animum
laxat, ac praearet ad cognitionem
caelestium, dignumque efficit, qui
in CONSORTIUM DEI ver-
niat,*

FINIS.

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